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**THE  
REVELATIONS  
OF  
AN ORDERLY.**

**BY  
PAUNCHKOUREE KHAN.**

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**BEING AN ATTEMPT TO EXPOSE THE ABUSES OF  
ADMINISTRATION BY THE RELATION OF EVERY-DAY  
OCCURRENCES IN THE MOFUSSIL COURTS.**

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## P R E F A C E.

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The following pages were originally written for and published in the "*Benares Recorder*." The object of the writer was to state, in simple language, facts that had come under his own observation; and to expose abuses in the subordinate administration of the Courts, that are universally acknowledged to exist. A varied experience of twenty-one years in different departments of the Government Service, had given him some insight into the native character; and he was desirous of shewing the public in general, and young officials in particular, the several modes that the natives have of "*throwing dust*" in the eyes of their European superiors.

The writer was also desirous of pointing out to the authorities a few of the weak points of the system of Police and Revenue. He could not presume to do this in his own person; and he made use of the fictitious agency of "*an Orderly*," to relate his own diverse experience.

The writer of these pages once for all, begs leave to state, that nothing tending to the personal disparagement of any individual, was intended. He earnestly hopes that no offence has been taken at any of his remarks; and he throws himself upon the indulgence of the public, in once more intruding on their notice.



REVELATIONS.  
OF AN  
ORDERLY.

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No. 1.

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Some three years ago my friend Suntokhea was a poor devil of an Oomedwar ;\* and having a friend at the back stairs he succeeded in being appointed an orderly of the Huzoor Magistrate Bahadour. Having returned to my home, after a fruitless wandering in search of employment, I thought of my quondam friend and townsman, and proceeded to visit him at once. When I saw him I could scarcely credit my eyes ; instead of the squalid mud-hut, roofed with coarse reeds, there had arisen a comely brick mansion ; and instead of my friend Suntokhea being haggard and hungry-looking, I saw a respectable, sleek-bearded, Moosulman-looking stranger ; bearing indeed a sort of resemblance to my old acquaintance, but at the same time with such an air of grandeur that I was afraid to ad-

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\* Expectant.

dress him. Involuntarily I joined my hands and salamed, but no notice was vouchsafed me, until happening to enquire whether my friend Suntokhea were in existence, one of the party told me that *Suntokhee-Singh*, \* was, indeed, before me. Apologizing for my inadvertent rudeness, I tried to make myself obsequiously agreeable; and every body having left, my friend at length deigned to notice me and to enquire as to my adventures. I satisfied my friend's curiosity, and taking advantage of his complaisant mood, I begged of him to enlighten me as to the ways and means by which he, once a poor *Koonbee*, † had acquired so much substance? He communicated as follows:—

“What a silly fool you must be my friend, to suppose I could have *saved* aught from my pay. As an orderly, I receive four rupees a month; I am expected to be smartly dressed, and to be in constant attendance on the Huzoor; I must have something to eat during the day, and I cannot come home to my wife for my day meals. How then can I keep myself in decent clothing, and feed myself, wife and children, on four rupees a month?”

To this I replied, that I was only the more puzzled to find out the secret of his system. That he

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\* The usual affix to a Rajpoot's name. Singh means a lion.

† A cultivator of a caste famous for its industry.

could do nothing for any suitor for justice; nor could he bar access to the Huzoor.\* How then could he make money?

"My sapient friend," said Suntokhea, "I was not aware that you were so green. We have scores of ways of making money, even when our masters are vigilant and cautious, and vainly imagine that because, forsooth, they take the trouble to do the work themselves, no person will give fees. I will describe some few of the processes by which we receive money."

"A great man's Mooktyar† or Karinda is sent by his master to wait on the Huzoor; he is admitted into the entrance hall, where he remains unnoticed for a couple of hours. To all his prayers to give intimation to the Huzoor of his presence, a deaf ear is turned; until fairly exhausted, the Karinda offers me a rupee; this is spurned, and I ask him whether he thinks I *could* possibly take *one* rupee? the poor man, driven to desperation, offers me five rupees. On this I pocket the affront, put on my sweetest smile, declare that he is a perfect *ushraf*,‡ and intimate to my master, that such an one craves an interview. Five rupees you will say is but a small morsel. I allow it; but then these delicate bits come frequently."

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\* Literally, the presence.

† Attorney or representative.

‡ Nob.

"Again, every rich native gentleman, who is in the habit of visiting the *Saheban Aleeshan*,\* fees us orderlies on every festival. Suppose my gentleman becomes a non-conformist to our rules, or is in any way inclined to be bumptious, he finds that in the next visit he pays the Huzoor, his suwarec† remains unnoticed in the compound; or if he enters the entrance room, no one will so much as give him a chair to sit upon; if he becomes impatient, we recommend his going away as the Huzoor is busy, and has positively prohibited intrusion; my gentleman finds himself at a non-plus, and is glad to compromise by paying us *all* double fees, and giving a solemn promise of good behaviour for the future."

But, said I, *Suntokhee-Singh*, suppose one of these gents were to inform the Huzoor of your tricks, how would you get out of the scrape?

"Why," replied he, "nothing is easier. No man will dare to inform against his having given fees to the servants of the Huzoor, because he would criminate himself. He can merely complain of useless detention. On this the Huzoor wigs us and desires us, under pain of his displeasure, not to keep people waiting at his door, without at once

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\* Gentlemen of exalted dignity—applied par excellence to the dignitaries of the British Government. † Conveyance.

apprising him. Well, the next people that call, are at once ushered into the presence, whether the Huzoor be busy or not. His patience becomes exhausted, and he scolds again for indiscriminate admission. To this we reply most submissively, that we had the Huzoor's own orders. He despairs of managing us, and we have our own way."

"Again, suppose a thanadar does not purchase our favor; nothing is easier than getting him turned out. Of course we dare not meddle directly; but we watch our opportunity, and when we find the Saheb idle, we talk in stage-whispers, and invent some scandal or lie against the thanadar, which one tells to another by way of news. A second states, that he also has heard such a story of the thanadar, and mentions it. A third says, that the thanadar is a *nimukharam*;\* for he abuses the Magistrate Saheb Bahadoor; and says, he does not care for him, so long as he does his duty. These whispers are overheard and operate like slow poison, and on the occasion of the first irregularity occurring, our stories are (perhaps unconsciously) remembered against the unfortunate thanadar and he is suspended, *sine die*—which is in fact a dismissal."

I took leave of friend Suntokhea in admiration

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\* Unfaithful to his salt, an ingrate.

of his inventive talents, fully resolved to fee him for his interest in getting a berth as a Burra Saheb's orderly myself, when, should I succeed, I may be able to withdraw the curtain which hides other mysteries.

## OOMEDWAR.

### No. II.

I promised to pay my quondam friend and present patron two months' pay, on obtaining a chuppras,\* and before long I was recommended to the "Dipty Saheb," whose orderly I, in due course, became. I consoled myself with the reflection that ere long I would get some small pickings, which would amount in the aggregate to something comfortable. But several weeks passed, and I found I could pocket nothing; for none but petty matters were tried by my master. In despair I consulted Suntokhea once more.

"What a simpleton you are, friend Panchkoûree, to be in a fix about such a trifle. The Deputy Saheb has the "Sursuree"† department. Where

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\* A badge.

† Summary Department for decision of cases between landlord and tenant.

two parties contest a case, one must lose. The gainer, as an established *dustoor*,\* pays for the decision in his favor. It is an undoubted prerogative of the Huzoor's orderly to receive a fee, as also that of the Mohurir. Thus a double object is gained. You will get a daily fee of at least 4 or 8 annas ; and by and by become the agent between the *decreedar*† and the Mohurir ; you will have the latter under your thumb, and can compel him to improve your prospects." But, said I, the Sahab is said to be sharp ; should he discover my interference, he will punish me ; on what pretext then shall I demand a fee from the *decreedar*?

"Friend Panchkouree, replied Santokhea, believe me that your Sahab is as blind a mole as the rest of them. How is he to discover anything ? The *decreedars*, for their own sake, will not tell tales ; and one leaves the presence on so many occasions, that so long as somebody is within hail, the absence for a few minutes, of an orderly, is unnoticed. Ask boldly ; I am confident of the result ; and do you not fail to give me part of your earnings."

Well, next day, as soon as a case was decided, I quietly sneaked out of the room ; and following the *decreedar*, significantly held out my palm. To my joy and surprise he slipped a rupee

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\* Custom.

† Decreeholder.

into it, and whispered me to give the Moon-shee his share. I thought that bad luck would come of a division of such spoils, so I uttered an "*alhumduloolah !!\**" and stroking my beard entered the presence with increased gravity. The same experiment was repeatedly tried with varied success as to the amount; in no case was I utterly disappointed.

After a few days the Moonshee called me to his house, and asked me whether I had made any money? I called the prophet to witness that nobody thought of offering me a cowree. Friend, he said, have I not seen thee follow out the *decrees*; surely it was not without a purpose, and without some result? So help me Allah, Moon-shee Sahab, I answered, that I received nothing but scurrilous abuse. Who am I that a zumcondar should pay me aught? The Moonshee, at length told me that it was established as an ancient rule, that whosoever gained a cause should give a *docsur* to the Umlah. That in future I should demand fees in the Moonsheejee's name; and that I should retain one-fourth for myself and fellow chupprases, and give him three-fourths, for himself and his friends. This I readily agreed to, and then the Moonsheejee schooled me how I was to behave on certain occasions which I proceed to describe.

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\* Thanksgiving, praise to God.

“Suppose an order is passed, calling for a *kyfeut*\* from the sheristah. Nobody ever thinks of executing the order before the lapse of a week at least. If the plaintiff be importunate, and the Saheb desire you to ascertain why the *kyfeut* has not been written, you take the complainant out with you, and ask him what he will give if you get the *kyfeut* written at once? The poor wretch, tired of waiting for days, gladly offers a rupee. You pocket it; go to the Muhafiz-duftur, † and say that the Saheb has sent word, that if the order is not at once executed he will be fined roundly. The matter is ended at once, and we divide the spoil. If the party will not pay, you go and enquire why the *kyfeut* is not written? The answer is, that some important papers are called for by a superior authority; and the Muhafiz-duftur begs that the Huzoor will give him a few days' grace. The harrassed litigant finds it cheaper to pay a rupee than to be kept cooling his heels at the court for weeks, and gives in at last, paying his fees with interest.”

“Again, it is the established practice for a *zameendar* to pay a fee of one rupee for every *jum-mabundee* that is filed in the office. This is taken by the Muhafiz-duftur and Qanoongoes. ‡ But, friend Panchkouree, it is cruelly hard that you and

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\* Memorandum of report.

† Record keeper.

‡ Fiscal officers.

I should not partake of the spoil. So look sharp ; and whenever you hear a zumeendar complain to the Huzoor that his jummabundee, although given in, has not been filed, try and make a bargain ; go and bully the Qanoongo and Muhafiz-duftur, as if with the Sahob's *hookoom*.\* The zumeendar will fee you, and we will divide like good friends."

Various hints did I receive and act upon ; and I need not say that I not only made lots of money, but generally contrived to keep the lion's share of the prey to myself. I was not satisfied, however, with such small game ; and was resolved on the first opportunity to change my service, for one of greater emolument and higher station.

PAUNCHKOUREE KHAN.

*Late an Oomedwar.*

### No. III.

Having solved the golden problem, and being fixed in my purpose to build a pukka house and to possess some landed property, I took the earliest opportunity of taking my congé, of the Dipty Sahob, and being transferred to the staff of the Nazir.† Now this official is the chief executive,

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\* Order.

† Sheriff.

and his chupprasees share in the prestige of, his name, as well as in the emoluments of his office. Being a stranger I, of course, had to fag, without any of the profits. But I was becoming quite a man of the world and a practical philosopher, so I consoled myself with the reflection, that when my *kismut*\* ordained it I should be as great a man as my friend Suntokhee Singh. Most diligently did I do the Nazir Saheb's bidding. Most assiduous was I in filling his chillum ; bringing him water ; running after his palkee or garee, until I fairly won his confidence, and was looked upon by all persons as his especial favorite.

I found that a deal of money was to be made and by the simplest process in the world. The Dipty Saheb issued a summons for the appearance of a petty defaulter of revenue. The *tullubana*† is paid by the plaintiff, but if he does not make a *moamlah*‡ with us, the process is never served. Several of these writs are entrusted to one man ; but the majority of them are never out of the *kumurbund*§ of the chupprasee. When the period allowed for serving them has elapsed, a *kyfeut* is given in to the effect, that "the plaintiff would not indicate the party named, and that, therefore, the serving of the process was impossi-

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\* Fate.

† Money for serving a process.

‡ Compromise.

§ Waist band.

ble." Perhaps the plaintiff protests that no chup-prasee ever went to the village. The Nazir is summoned. On being spoken to, he sends for me, and sharply asks whether the summons was served or not? I call the prophet to witness that the plaintiff's allegation is a lie; that I did go for three several days, but that the plaintiff would not indicate the defendant. Upon this, the Saheb issues a warrant of apprehension, which is entrusted to me to execute, and the plaintiff not only pays the *tullubana* a second time, but pays the piper, by feeing me roundly to apprehend the defaulter. But I shall relate another process of making money and deceiving the Collector or Deputy. Bulbhuddur Singh is purchaser of the rights and interests of Duldhuuput Misr in the village of Undhadoond; but what these rights *may* be I do not pretend to know. He gets a deed of possession from the Civil Court and proceeds to the village to collect his rents. He finds that Duldhuuput is one of the small fry of proprietary brotherhood that has no direct concern in the management of the village. He examines the Putwaree's papers, and is puzzled to know what he has purchased. Most men would content themselves with chewing the cud of resignation; but Baboo Bulbhuddur Singh is a man of another stamp; and he resolves on playing the artful dodger. Picks out a couple of needy asamees, who are not scrupulous as to truth. He

offers to pay them 5 rupees each, if they will, but appear before the Collector Sahib, and acknowledge that they are cultivators of mouza Undhadhoond, and that Baboo Bulbhuddur is the zemindar, and entitled to receive the revenue. What is the man driving at you enquire. Have patience and you will see.

Baboo Bulbhuddur presents a petition in the *Sursuree* department, praying that Ramdeennoo Chumar, and Durshunooa Ahir, be coerced to pay him two rupees each for five biswas of land, cultivated by each in the village of Undhadhoond. A *kyfeut* is called for from the office, as to whether Baboo Bhulbhuddur be zemindar? The return is that "he is auction purchaser, and that his name is recorded in lieu of Duldhupput Misr." A process is served against the defaulters Ramdeennoo and Durshunooa, who having been paid, and schooled before hand, appear before the Huzoor and acknowledge the justness of the claim, and agree to pay if a little grace be vouchsafed. This is called *ekbaldawee*,\* and decree for the plaintiff is ordered.

Some weeks afterwards, Baboo Bulbhuddur Singh proceeds to the village of Undhadhoond to collect his rents. The zemindars turn out and

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\* Admission.

oppose him, and, perhaps, a serious affray is the result. The Baboo now complains in the Fouzdaree Adalut for forcible dispossession, under the provisions of Act IV, of 1840, or as it is commonly known *Akut Chaharoom*. He refers to the case decided by the "Dipty Saheb," in which he obtained decree for rent and shews the order of the Civil Court for putting him in possession. He cites Ramdeenooa and Durshunooa as witnesses to his possession. He summons me to prove that when I served the process against the asamees, I observed that he was in possession of mouza *Undhadhoond*. And as he pays well, and we have all sworn through thick and thin, the odds are that Bulbhuddur Singh is "ordered to be put in possession of the property disputed." Upon the strength of which he manages, gradually, to get the entire estate.

One day the Nazir was directed to oust a cultivator, who had a large *jote* \* in the village of *Undhadhoond*; and previous to deputing me, he took me aside and schooled me how I should act. I made fifty rupees by this one job, and shall describe the whole of the proceedings. If a landlord obtain a decree for rent against an asamee, he may pray for a process of ouster, any time within twelve years. The asamee is summoned. I am

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\* Tillaga.

feed for *not* serving process, and return the order with a *kyfeut* that the defendant will not come out of his house—is in short *rooposh*. The unfortunate cultivator is ordered to be dispossessed of his fields for his contumacy. I go out with a force of peons and uproot every thing already grown by the cultivator; and aid the landlord in re-ploughing the fields.

Should the landlord imagine that he can carry out the Collector Saheb's order without giving us fees, it gives us no concern. We make a bargain with the other party, and if the worst comes to the worst, on going out to put the landlord in possession, we instead of doing so, pretend scruples of conscience as to uprooting crops about to ripen—and report to the Saheb, in a well-got-up *kyfeut* that the *decreedar* is a *zalim* and a *moofsidh*—that Bulbhuddur Singh's reputation is so well known to the Huzoor, that it does not need for the slave to represent, &c. &c., and the asamee keeps possession of his field.

#### No. IV.

I was directed by the Nazir, one day, to apprehend a revenue defaulter, or to bring his principal

Karindah before the Huzoor. The defaulter was a Nawabzadeh, and the apprehension of even his steward would be looked upon as a disgrace. However the Collector Sahib Bahadoor passed the order to the Nazir, and it was my province to obey orders. I proceeded at once to the Nuwab Sahib's house, with two other chupprasees, and presenting the warrant, desired them to accompany us to the Nazir. We had a broad hint to quit, for the warrant was thrown back to us, and a cry of *mar, mar*, raised, that induced us to bolt in double-quick time. Next day a formidable *kyfeut* was given into the Huzoor. I had heard that the Karindah was wont to come daily to the Kacherree to consult the Sheristadar. I was on the look out, and the moment he appeared I ran and informed the Huzoor, who at once ordered his apprehension. He was in quod for three days; and his master soon paid the amount due by him for his man's release. This was a grand moral lesson for the Nuwab Sahib; and the next time he took care not to insult people in power. But when I went to make my salam I was gratified with a fee and promises for the future.

A fruitful field is the abkaree system, and the license granted to opium and drug farmers to oppress the people, and screw money out of them. I say license given, because they make use of their farming license to be guilty of all kinds of villany.

I was directed one day to execute a search warrant for contraband opium. The *theekadar* sent for me, made much of me, and put five rupees into my hand. I asked no questions, but knew very well that I was expected to do something for my fee. Several of the farmer's people accompanied me to the house to be searched. I authoritatively called out to the owner of the houses to admit me to search for contraband opium. The man was a wealthy Bunneah; and appearing to be conscious of his innocence, at once opened the door and admitted us. I saw one of the farmer's men quietly deposit a bundle of something under some rubbish, and after rummaging about he ferretted out his own bundle, which he held up in triumph to us as *the* contraband opium we had been desired to search for. The poor Bunneah was horror-stricken and appealed to me; but having received a retainer I dared not to defend the poor man. I swore he was a liar; called out to the witnesses, before whom the opium was taken out of the Bunneah's house, to remember what they had seen and to depose to that effect before the Huzoor. The Bunneah in desperation offered me fifty rupees to release him. But as I could not do so, after having proceeded so far, I abused him and called all persons to witness that he had offered a bribe; and bundled him off to the Saheb Bahadoor. He was fined 100 rupees, of which one-fourth was carried, to the account of Go-

vergment. One half was given to the farmer's people, and the remaining fourth was bestowed on me.

I thought this plan of making money an admirable one; but was resolved to try whether more money could be made by siding *against* the theekadar instead of *with* him. I had not long to wait, for an order was passed by the Dipty Saheb to search the house of a well-known courtezan. The theekadar sent for me; but I would not go; and during the night I paid a visit to *Madame Dildureb*, she received me haughtily; but I soon convinced her of my power to molest or protect her; and I was not only treated to "every delicacy of the season," but to her blandest smiles. I ascertained that she had a quantity of opium in the house, which her servants made up into *mudduk*, or little pellets for smoking. This we carefully hid; and next morning I accompanied the theekadar's men to the house of *Madame Dildureb*, I insisted upon the people being searched in the presence of a police burkundaz previous to entering the lady's house. One fellow had a large bundle of *kuffa*, which was boned by the police and the search proceeded; of course nothing was found. I duly reported the delinquency of the theekadars' people, who were roundly fined, and I not only received a handsome fee from *Dildureb* but additional marks of respect and esteem.

The farmers of the abkaree make large profits not by the sale of drugs, but by holding a threat of searching honest people's houses in *terrorem* over them; they seize contraband articles; extort money from the contrabandists, who are too glad to compromise with them, rather than be sent up to the Collector Sahib, and the farmer is glad to let them off for what he can screw out of them, because he gets the *whole*, and has neither the onus nor trouble of furnishing proof of the guilt of the parties. It is *only* in cases of public seizure when the farmer dares not suppress the case, that rich contrabandists are sent up for punishment, or where the parties are too poor to be squeezed; and the farmer's interest requires him to cram the maw of the penal law with a few victims.

#### No. V.

I had become acquainted with every *Jack in office* and as we had many little *soirees* of our own, and in a friendly manner compared notes with one another, I was at once able to perceive that amongst us flunkies, I was a very little creature indeed. That my friend Suntokhea was but a gudgeon, while others might not inaptly be called the sharks and alligators of our legal sea. My

eyes glistened at the objects in prospect, and my whole frame quivered with emotion, as I listened to my friends, when they related the ways and means *they* had of making money. Every man of them had one pukka house or more. Ranges of shops in the bazars they had contrived to convert into their own property, and in their mohullas, they were "cocks of the walk," and who dares compete with them when they chose to cock-a-doodle-doo? I shall proceed to give some of their histories.

*Zubburdust Mier* was a strong, black, middle-aged man, with an "oily-gammonish" kind of look about him that deceived every body. He was a burkundaz on the receipt of 4 Rs. per mensem, and had been on the staff of the well known thief catcher, Lalla Rambaluk, thanadar of Zalingunje, district of Beinsafpoor. A set of miscreants, whom nobody could trace, were going about the country poisoning and robbing the lieges. Parties used to be found, lying dead, or dying near wells, or in the saraees, stripped of every thing, and without any marks of violence. The Civil Surgeon, on making a post-mortem examination, could only affirm that they had been poisoned, he presumed with *dhutoora*. The men "died, and their corpses presented no outward sign of violence." The greatest consternation prevailed. The Magistrate reported the circum-

stance to Government, and got a wiggling for his pains; and he in consequence issued an order to "stop the pay of all the thanadars until the delinquents were discovered." Upon this Rambaluk was sent for, and directed to produce the poisoners, under penalty of the Huzoor's severe displeasure. Every thing that man could do was done, but we could make nothing of the case; so like Lord Burleigh we solemnly shook our heads and pronounced the affair a mystery!

Again, it was reported that four travellers had been poisoned and robbed. Two died, but two recovered after a deal of trouble. The survivors deposed that they had made a long march, and about noon-day having come to a shady peepul tree, on the road side, close by which there was a well of sweet water, they sat down to refresh themselves. They had nothing to eat but a little *chubnah*, which humble fare appearing to excite the compassion of a party of travellers, who were also seated under the peepul, they offered them some *suttoo*, which having eaten they suddenly became insensible. They stated that sundry articles of silver, such as bangles, armlets, &c., were in their bundles; the whole of which had been taken by the poisoners.

Again the most thundering orders were fulmi-

nated to the police. The Kotwal and all the thanadars were sent out to hunt for the poisoners. But nobody could give any information as to their whereabouts. At last Rambaluk sent for me. "Brother Zubberdust Misr," said he, "you know that Bhowanee Pershad Sahoo is a notorious *thangedar*, (receiver of stolen property) and that of late he has not given us any but the smallest fees. Go at once to his house, search it, and produce the silver articles, according to the Huzoor's orders." I at once twigged his meaning; but wishing to gammon him, I insinuated, "but Lallah Shaheb, the Sahoo must have in his *dokan* scores of bangles and armlets, how am I to know which are the ones that the poisoned travellers owned?" To this Rambaluk replied, "you and I should understand one another by this time Zubberdust Misr. Ask no silly questions, but go and produce the articles from Bhowannee Pershad's house, and there will be no difficulty in indentifying them." I went as directed; and producing my warrant, proceeded to business. The Sahoo asked me if I were mad to be searching the house of an old friend? He denied having any of the stolen property; and talked very much about his *izzut*. "Friend Sahoo," I enquired "how will you account for having such a variety of silver and golden ornaments as yonder chest contains." (Here I pointed towards an old acquaintance, which was carefully concealed). He under-

stood me and offered me a hundred rupees, which I at once pocketed. I was afraid, however, to return to Lallah Rambaluk without *any* silver ornaments; so I took from the Sahoo sundry bits of silver that *had* been bangles and armlets, and after *samjhaoing* him, in the presence of witnesses asked him whence he had procured them? He replied that a woman called Lutchminea, by caste a Brahminee, had sold them to him two days previous; I took Bhowanee, Pershad and the bits of silver to Lallah Rambaluk, who, after cogitating for a few moments, uttered a devout *Sree—Sree—Sree*, and looking at me triumphantly, exclaimed that the whole plot was unravell'd, and in two days our faces should be made white before the Huzoor. The Sahoo paid the thanadar another 50 rupces, and was released on bail.

We then apprehended Lutchminea, and asked her to confess. But she persisted in denying all knowledge of the bits of silver or of the gang of poisoners. Give her a remembrancer, Zubburdust Misr and Rambaluk. I took a large loose bag, containing decayed and dried chillies, and put it over her head, with a few shakes. In a few moments she was nearly suffocated, and when she recovered her senses she said she would confess to whatever we bid her. Her confession was taken in the thana before three witnesses, and according

to her statement we proceeded to seize Debee Mir and Singho Ram. Both these worthies denied the charge; but they were old offenders and required a little *sumjhuoing*. They were kept out exposed to the fierce rays of a vertical sun for a couple of hours, and when fainting from heat and thirst, they were treated to the chilly bag. They readily confessed before witnesses. Now here was a beautiful case for the Magistrate. The surviving travellers had sworn to having received *suttoo* from a party consisting of a woman and two men; who called themselves Brahmins. Two men and a woman had confessed to the crimes of poisoning and robbing. The bits of silver they alleged to be part of the property robbed from the travellers. What booted it that the travellers could not identify the robbers or the bits of silver? They had barely seen the robbers for a moment, and the bangles, &c., had been broken up. But the robbers freely confessed, and all was right.

The Huzoor was delighted at our success. Promised great things to Rambaluk Lallah, and made me a Jumedar of police at once. The defendants confessed before the Magistrate. They had been imprisoned previously for mal-practice; and they were sent for trial by the Sessions Judge. The Sahoo got off on the pretext that he was ignorant of the silver having been stolen property; and stated that he

had voluntarily given it up to me ; and named Lutchminea as the party from whom he had purchased it. Here Zubburdust Misr paused to enjoy my astonishment.

“ Friend,” I said, “ what you have just related gives me the highest respect for your abilities. But surely the Sahibs are not gulled so readily ? I also have played a few tricks, but had no notion of such wholesale consummate art as you mention. How were the alleged poisoners punished by the Judge Sahib ? ”

Zubburdust Misr sighed deeply, or affected to do so, and continued thus:—“ I had disbelieved that “ Ram Jee ” interfered directly in the matters of this world ; but the issue of the case I have related gave me serious matter for reflection. You shall judge for yourself. Two days remained for the trial of the poisoners before the Junab Sahib Judge, when a *roobukaree* was received by the Magistrate from the officiating Joint Magistrate of a neighbouring district (a young, headstrong, opinionative boy, one that *would* do everything himself, and not trust to his *Qmlah*. One can never depend upon *what* they do) purporting that a gang of poisoners, consisting of two men and a woman had been taken by the police just as they were rifling some travellers to whom they had adminis-

the intrigue with his brother's wife. That the thanadar of *Bewuqoofpoor* had been bribed to send up a false statement of the case. That the Kotwal of the city be directed to go at once to the village of *Fussadgunj*, and within a fortnight to produce the murderers of *Lootcha Singh* with the necessary proofs, under penalty of dismissal."

"Within the fortnight the Kotwal reported to the Magistrate that, *ba ikbul Huzoor*, he had apprehended the murderer of *Lootcha Singh*, who proved to be his uncle, *Zalim Singh*; and that the murderer not only confessed his crime, but that strong circumstantial evidence went to criminate him, &c. &c. The defendant *Zalim* made a free confession before the Magistrate. He deponed that a criminal connection had existed between *Lootcha Shingh* and *Phooljhurea*, wife of his own brother, who was absent. That fear of loss of caste resulting should the intercourse be fruitful, he had first remonstrated with *Lootcha Singh*; but finding him deaf to reproof, he murdered him one night, and threw his body, the same night, into the Ganges. No question was asked the prisoner, and the confession having been written in a corner of the room, out of ear-shot of the *Saheb*, was attested by him and three witnesses, as a free and unextorted confession of murder."

"Sundry witnesses deponed to having heard of the existence of a criminal intimacy between the deceased and his brother's wife *Phooljhurea*. That they heard defendant reprove the deceased ; and that certain witnesses heard defendant threaten to kill him. But nobody saw the deed done. Nobody was found. There was no bloody weapon, no marks of a struggle, or other indication of violence. The Magistrate committed *Zalim Singh* to take his trial before the Sessions Judge for the wilful murder of his nephew *Lootcha Singh*."

"The prisoner confessed before the Judge. The witnesses corroborated what they had previously deponed to. The law officer gave a *futwa* of *kissas* and the Judge referred the *misl* of the case to the Sudder Nizamut Adalut, and recommended that *Zalim Singh* should be hanged."

"In due course of time the file of papers was laid before their Worships, the Judges of the Court of Nizamut Adalut. One Judge concurred in opinion, with the Sessions Judge and was for hanging *Zalim Singh*. But, for the credit of the *Saheban Aleeshan*, the second Judge Mr.—, differed entirely from all the other Sahebs. He observed, that *Zalim* had himself gone to the thanah of *Be-wuqoofpoor*, and reported that *Lootcha Singh* was missing. That the Magistrate had merely at-

tested his deposition, without putting a single question to him. That the wording of the confessions, as recorded before the Kotwal, the Magistrate and Sessions Judge, were almost similar, verbatim. That although the evidence went to prove that a family dispute had occurred, and that the prisoner *Zalim* had been heard to threaten *Lootcha Singh*; yet that there was no proof of the murder having been committed at all, as the *corpus dilecti*, the only positive proof was wanting. He therefore, voted against capital punishment and recommended that the prisoner be confined for life; or until *Lootcha Singh* turned up."

"The whole of the Judges concurred with Mr -, and *Zalim Singh*, branded on the forehead as a felon, was transported to Goruckpore. *Gudha Purshad* was turned out and declared to be incapable of again serving Government, and the Kotwal received a very oily purwanah of good-conduct, and a reward of 500 rupees."

The Sahcb Joint recorded the deposition of *Lootcha Singh*. He stated that he had a criminal connection with *Phooljhurea*. That he was afraid of his uncle *Zalim*; and hearing one evening of his alleged murder, that a regiment of sepoys was encamped only a few miles off, and was proceeding to Bengal, he went and enlisted, and accompanied

the regiment to Bengal. That having heard, incidentally, that his uncle *Zalim Singh* had been transported as a felon, he had taken leave, and returned to his village; and come to the Huzoor to declare the whole truth.

The Saheb did not lose a day in sending for *Zalim Singh* from Goruckpore; and when he was questioned, I made it a point to be present. The Saheb told him that he was free, as his nephew was proved to be alive. The poor victim of the law burst into tears, threw himself at the Saheb's feet, and pointing to his branded brow, asked the Joint Magistrate of what use would freedom be to him, when he bore the mark of Cain for life? He was asked why he had confessed three several times? He submitted, that the Saheb himself would have done so under similar circumstances. That he was kept in a privy with putrid ordure up to his knees all night, and exposed to the influence of a burning sun all day. Until, maddened by the treatment and wishing for death, at any rate, as a release from his intolerable torture, he confessed just as he had been tutored to do by the Kotwal. He stated that not a question had been put to him by the Magistrate or Judge; and that on attempting to speak, he was rebuked. He said that his release was a matter of indifference, as he was broken-hearted, and could not shew his

face again in the company of honest men owing to his branded brow.

The Saheb Joint sent up a strong representation to the Nizamut Adalut. He recommended that the Kotwal should be dismissed, made to refund the reward he had received, and tried criminally for having trumped up a false case of murder. That *Gudha Purshad* should be employed again and receive a reward from Government; and that poor *Zulim Singh* be supported at the expense of the state for life. This was asking only what was due from the Government. But what was the result ?

Poor *Zalim* was, of course, released; but no provision was made for him, nor any recompence awarded for his branded forehead. *Gudha Purshad* remained unnoticed. And as for the Kotwal, not only did he *not* disgorge the reward of 500 rupees given him for his iniquity, but he was retained in possession of his appointment; and for aught I know, is still a "Jack in office."

I saw that the *Saheb* was very greatly disgusted at all this; but he was helpless, and was obliged to swallow his indignation. I could not help reflecting, however, on the cruelty of the punishment of branding or *Godena*. Government has

ways objected to mutilation of a limb, because the culprit is thereby rendered helpless for life. But a branded felon, if ever released, is punished even more severely than by mutilation. He is morally degraded and rendered an outcast from the society of men. The mark has mutilated his moral character, and disqualified him from resuming a reputation, of which he was innocently deprived, and he ought no longer to be made liable for raising his hand against those who point to that mark as a disgrace and a reproach. It were well if our legislators gave the subject the reflection it merits, and repealed the damning law. But I forget that I am a poor, ignorant orderly, and must not presume to give a hint even to my betters.

## No. VII.

I was connected with *Jubbur Khan* by marriage; and we saw each other frequently. *Jubbur Khan* was confidential orderly to *Nimaz Khan* one of the Officials of police; and he had played his cards so cleverly that he had a considerable sum of money in cash, besides jewels with which his wife and children were bedecked. Some five years ago my friend was a poor devil of a *burkun-*

*daz*, his own clothes were ragged, and his appearance was meagre. His wife and children were in rags and half-starved. Whereas now he is as unctuous-looking a man as ever lived upon a *pou* of *ghee* per diem. Of course we frequently compared notes ; and this is the marrow of his story.

When a suitor goes to the *thanah*, it is the duty of *Jubbur Khan* to take him aside and enquire how much he will give for settling the case in his favor? A bargain is driven, and the utmost squeezed out of the party that can possibly be obtained. Even a pair of shoes, a *topee*, or a *kum-murbund* is accepted, in the absence of anything more preferable. Of course *Jubbur Khan* swears to his patron that he takes nothing for himself, and is content, like a well-behaved jackal, to feast on the lion's leavings ; but not a day passes without his pocketing something handsome ; and many is the time that the lion's share has fallen to his lot. He told me that his cue was to get up a *moamlah* against some rich *Muhajun*, or other wealthy person. For then, if the rich man would not fork out handsomely, nothing was easier than to word the *kyfeut* of the police report, so as to induce the *Hakim* to issue an order for a *tuhkeekat* ; and then a golden harvest was reaped. For instance—a man well-dressed (as every swindling blackguard may be) appears in the *thanah*.

and gives a formal complaint against a *nouputtee Muhajun* for the abduction of his sister, or daughter, or wife. Now such a charge is not cognizable; but like an artful dodger *Jubbur Khan* tells the complainant to state that the woman had 500 rupees worth of jewels on her person, which the defendant has also robbed him of. The complainant takes the hint and deposes accordingly; and as he expects to get a handsome sum of money from the *Muhajun* for giving in a *razeenama* he gives a fee of 25 rupees to *Niwaz Khan*, and *Jubbur* is sent to the *Muhajun's* house with a warrant.

*Jubbur Khan* blusters and bullies the unfortunate *Muhajun* and producing his warrant declares that, although much against his wish, he must take *Dumree Lall* to the thanah. The *Muhajun* gives 100 rupees for a day's respite, and *Jubbur Khan* returns to the thanah. Next day he goes again to the *Muhajun*, who sends his confidential man with another 100 rupees to *Nimaz Khan*. At first the *Karindah* is well bullied, his master abused, and a threat held out that every mother's son shall be *chulaned*. At length *Jubbur Khan* folds his hands before *Nimaz Khan* and after lauding him to the skies, as the soul of honour and peerless amongst the undaunted, entreats that the *thanadar* would reflect for a moment, whether it

be possible for a man of such respectability as *Dumree Lall Sahoo* to have committed such an act the prosecutor charges him with. That *Dumree Lall* is a *nouputtee Muhajun*, and a man of reputed munificence; whereas he had heard from several people that the prosecutor is a *Dullal* and a *budmush*, &c. Here the *Mohurir* and *Jumedar* edge in a word in praise of *Dumree Lall* and in abuse of the prosecutor. *Nimaz Khan* relaxes the austerity of his countenance, and acknowledges that he *had* heard of the *housilah* of *Dumree Sahoo*, &c. He takes the *Karindah* into a private apartment, and after a short while dismisses him. The prosecutor is sent for, abused most heartily and threatened with all the most unheard of severities, if he again presume to make such a false complaint against people of respectability. The *Dullal* respectfully enquires whether the small sum of 25 rupees had been received by the *thanadar* or not. He appeals to *Jubbur Khan*; but one and all turn upon him; call him a liar and scoundrel; and he is summarily kicked out. A report goes up to the *Sahab Magistrate*, simply intimating that a charge of abduction had been brought by a *Dullal* against *Dumree Lall Sahoo*. That the *Huzoor* knows well the character of *Dullals*, and that as the charge was not cognisable by the police, the prosecutor was referred to the *Adalat-ool-alea*. And thus ends the farce.

*Jubbur Khan* gave me a very amusing account of the clever way in which part of stolen property, chiefly jewels and gems, is appropriated by the police, after recovery. A party complains that he has been robbed of a large amount of jewels and precious stones. Part is found; and almost always one or more choice specimens are reserved for the thanadar. It is scarcely probable that *every* thing stolen will be recovered; consequently the occasional loss of any part of the property is put down to the account of the thief. But no one ever thinks of suspecting the police. And if suspicion be excited, *chek faedah*. Where is the proof?

*Jubbur Khan* was desired one day to apprehend a suspected coiner, who had been circulating a quantity of base coin. Such is the cleverness of these fellows, that it is asserted as a fact, that the very day the new Company's rupee was circulated, a supply of the base coin was simultaneously sent into the bazar. The coiners never utter their own coin; but have agents of every grade, who pass a few base rupees along with a number of good ones. Well friend *Jubbur* proceeded boldly to the house of *Jalea Purshad*, and calling out to him, declared he had come to intimate the Huzoor's orders. He was desired to remain outside, until the women were put out of the way; and after a quarter of

an hour's delay he was ushered in, with extreme civility into the presence of *Jalea Purshad*: *Jubbur* produced his warrant and told him, that he must accompany him at once to *Nimaz Khan*; and bullied him roundly for keeping him for so long a time at the door. *Jalea Purshad* begged of him to be pacified; declared his readiness to accompany him at once; and before leaving his house, put a goldmohur into *Jubbur Khan's* hand, and begged of him to mention nothing of the detention outside *Jalea's* house. The *Suhoo* took a bag of a hundred *inducements* with him in case of need, and departed with *Jubbur Khan*.

On reaching the thana, the first order given is to put *Jalea Purshad* in the stocks. He is taken away for the purpose; but whispers to *Jubbur Khan* to tell *Nimaz Khan* that he has brought a *nuzzur* for his worship. The thanadar receives the inducements and finds them sufficiently weighty to remove the prisoner's feet from the stocks. He is introduced into a decent room apart from the others, and his people are permitted to bring in his *bistur*, and to make him as comfortable as circumstances will permit.

Of course *Jalea Purshad* gets off, minus the *inducements*, for there is no proof against him. And *Jubbur Khan* swears that not only did he not

see any thing suspicious in *Julea's* house; but that he was at once admitted therein.

In short by *Jubbur Khan's* statement the execution of a search warrant, or a warrant of apprehension, may be always evaded if the delinquent is able to *oil palms*. For, as he candidly confessed, the *Sirkar Buhadoor* gives me four rupees a month, and the offer of a sum equivalent to six months' pay often, or occasionally, ought not to be resisted by an orderly.

#### No. VIII.

There are a set of miscreants that infest the Courts, than whom a greater nuisance does not exist. I mean the *Mooktyars* or Attorneys. Without any pretence to education, without any legal knowledge, they derive a maintenance by fomenting quarrels, by mystifying their clients by misquotations of the *Qanoon-i-sircar*, and the *circoolar chittees* and the *contractions* of the *Nizamut Adalut*. Noisy declamation and lying are their talent; and extreme impudence is their privilege. Rebuked, fined, turned out as they have been, they contrive to creep in again, as soon as there is a change of administration. Many an

amusing scene have I witnessed, and many a *rise* do they take out of the *hakims*.

*Lutees Purshad* is a well-known character. Like the immortal practitioners, Dodson and Fogg, he undertakes cases on *spec*. If his client cannot pay, it does not signify, he contents himself with the client's signature to a bit of stamp paper, an I. O. U. in short. Months afterwards the client is astonished to find that his little property is attached in execution of a decree, passed in favor of the decree holder, *Lutees Purshad*. Houses, shares of villages, orchards, have thus dropped in *by accident* into the maw of this worthy

I was in the room when he presented a petition on the part of *Furfundee Begum*, *purdah nusheen*, praying that the Magistrate would punish one *Syud Moofukhur-ood-dowlah*, a *budmash*, who had fraudulently robbed her of jewels to the amount of 10,000 rupees. The *Huzoor* ordered the *mooktyarnamah* to be attested. When, out stepped *Syud Moofukhur-ood-dowlah*, presented a petition, and verbally declared to the *Huzoor* that the plaintiff had been a courtesan in the city, and had been taken into the keeping of his master, Nuwab ——— ; and that having been indiscriminate in her amours, his master had turned her out. He affirmed that she was not a *purdah*

thing, and judicial proof another. And were a Magistrate to punish on moral conviction alone, his judgment would, in all probability, be reversed by the Judge in appeal ; who, having to form his judgment by the *written evidence*, must be guided by *judicial proof alone*. Let me illustrate the practices of the *Dullals* by an example.

The largest, if not the only, wholesale grain market in Benares is the *Trilochun bazar*, between the city and the *Burna Sungum ghat*. Here, as elsewhere, the *Dullals* have established their sway. One of the principal of these was *Bisheshur Singh*, who contrived by some means or other to eke out a comfortable subsistence by his iniquitous practices. If a boat put to at the ghat, and any transaction with the grain market was negotiated, *Bisheshur* claimed his *huq*. If the grain were attempted to be sold direct to the owner of the *Gunje*, *Bisheshur Singh* gathered his band of *Dullals* together, got up a scrimmage, and himself lodged the first complaint in the thana ; but the proprietor of the *Gunje*, *Sheikh Charilah* was a cautious and canny cove, and managed always to escape being saddled with the onus of these rows. *Bisheshur Singh* waited patiently until there was a change in the administration ; and no sooner was a new Magistrate appointed, than he presented a thundering petition to the *Huzoor*

purporting that the *Gunje* was public property; that the former *Hakims* had removed all taxes and cesses, and had declared every person at liberty to land and sell his grain at will; that *Beoparees* brought large fleets of boats, laden with grain for the use of the city, but that owing to the great oppression of *Sheikh Chailah* they would not land the grain. That a tax of so much per boat was taken by the *Sheikh* from every *Beoparee*; that the grain was forcibly stacked in the granaries of the *Trilochun*, and that the *Sheikh* took a fixed sum per maund for selling the grain, &c. Scores of similar petitions were filed by parties calling themselves *Beoparees*.

To these charges *Sheikh Chailah* merely replied, that he was owner of the grain market at *Trilochun*. That he made large advances to *Beoparees* in distant provinces, who brought or sent the grain to his market. That he provided *choukedars* for the protection of the boats; that he afforded accommodation to the *Beoparees* for their grain in his ample store-houses, where it remained until sold; that he supplied money to the *Beoparees* on the hypothecation of their grain; that in short, he was merely a *broker* on a large scale; and received from the *Beoparees* only that brokerage, which mutual convenience, and long usage, had established. The *Sahab Magistrate* desired his

Assistant to go the next morning and make enquiries on the spot ; and I accompanied him as his orderly. When the Assistant reached the bazar, there was a great crowd, crying out "*Coompanee ka dohaee ! Saheb Shistant ka dohaee !*" The *Chota Saheb* seemed quite perplexed, and asked, the people what they had to say ? "*dohaee ! dohaee ! Sheikh Chailah has ruined us and cheated us,*" was all he heard. Upon this, turning round to me, he sagaciously asked "**PAUNCH KOUREE**, are these poor people very ill that they want *dow-ae* ? Why do not they go to the Doctor ?" I humbly submitted that they were not ill, but cried for justice, or *dohaee*. But, said the Saheb, *dow-ae* or *dohaee*, it is all one ; for the poor men appear to be grievously oppressed. Here *Moonshee, sowal purho*. Some fifty petitions were read ; the petitioners answered to their names, and the puzzled *Saheb Shistant* looked at one, and then at another, and yawned from the sheer fatigue of thinking so profoundly. I whispered in his ear, "may it please the *Jenab-i-alee* to enquire whether the petitioners and the crowd are real *Beoparees* or not ? Your slave recognises them as *Budmashes Dullals*." The hint was taken, and the Saheb himself put the question to every petitioner. *Toom kone ? Dullal hyee Khodawund*, was the invariable answer. Very strange said the *Saheb Shistant*, where are the oppressed and aggrieved

*Beoparees* ? Turn out the rascals, *Darogah*, and bring me the *Beoparees* from the bazar and the boats. Several *Beoparees* pre-ented themselves; who denied that they had any cause of complaint against *Sheikh Chailah*, that they paid his brokerage by the custom of the country; but that they had to complain against *Bisheshur Singh* and his rascally *Dullals*, who, by abuse and cajolery, cheated them out of small sums of money daily. The *Sahab Shistant* represented matters truly to the Magistrate, who *dakhil* *duftured* the case.

Why was not the principal, *Bisheshur Singh* punished? you ask. For a plain reason. He would have appealed to *the Sahab Allee Juh*, the Judge. He would have proved by the evidence of fifty witnesses, that he had received, as his father had done before him from time out of mind, a fixed rate for every boat that arrived at the ghāt; that the owner of the bazar was the oppressor, &c. &c., and the Magistrate's order would have been reversed. It is true, justice is a grand thing; but who can expect it without *judicial proof* ?

As a commentary on the courts of the *Coompanee Buhadoor*, I shall relate a fact. Some five and twenty years ago, an *Afghan* appeared with his servant, a *Hindoostanee*, in the Magistrate's

Court at Moradabad. He, upon oath, declared that he had caught his servant in the act of stealing a fistful of rupees. The servant denied. Where are your witnesses, my friend, said the Magistrate to the *Afghan*; the *Mogul*, after a moment's reflection, collared his servant and beating him soundly, called out "why did you not, you scoundrel, bring witnesses, when you came to rob me?" Whether the Magistrate took the hint or not, I know not.

## NO X.

The *Pundahs*, in the holy city of *Kasee*, are the *prelates* of their priesthood, and like every other calling in India, the sacred offices are even hereditary. They are not bound to celibacy. Their wealth is enormous. Their lives are a tissue of profligacy, arrogance, fraud and deceit; and as for morals *they never had any*. Like the Papal pretensions of universal supremacy, they arrogate to themselves privileges, and superiority over the laity; and assert them with a haughtiness exceeding that of *Thomas-a-Becket*. The daily offerings at the celebrated temples and the shrines they contain, are collected by officiating priests who account to the *Pundahs*. The annual income of

the temples is enormous ; for like the Papal church the Hindoo system of religion allows of the compounding of every sin, from a peccadillo to homicide, for a consideration, and the greater the amount of guilt, the larger, of course, is the propitiatory offering, and the greater the profit of the priests. The ordinary ceremonials and sacrificial rites are performed by the *Poojarees*. The *Pundah* officiates only on grand occasions when some wealthy *Rajah* or *Baboo* makes his advent in *Kashee*, and offers to propitiate the gods by an offering, in proportion to the enormity of his sins. Then, indeed, the satellites of the *Sree Pundah jee* are on the alert ; and desperate becomes the conflict of wits, between cupidity on one side, and superstition mixed with avarice on the other.

When His Highness the Ex-Paishwa came to *Kashee*, after the death of his father, and solicited the *Pundah* of the great temple of *Visheshwur* to assist him in the fulfilment of his vows, he refused to do so, until the Maharajah should fill with coined silver the *houz*, or font of the temple. This was acceded to, and it was found that one lakh and twenty-five thousand rupees were required for the purpose. A goodly breakfast I ween, and sufficient for a time to stay the cravings of a morbid sacerdotal appetite. On other occasions he is induced to attend the temple, when some zealous

votary lures him thither with the promise of an after-recreation, in which "the choicest specimens of the sweet songstresses of Ind" enrapture the senses by their voluptuous song and dance. The *Pundahs*, like the elders of old, are connoisseurs of beauty and those who cannot afford the lure of wealth, make use of the lure of beauty to ensure the honor of the *Pndah's* presence.

The office of *Pundah* is hereditary ; and where the family has increased, a division of the profits of the temple proceeds is always made. Fierce contentions take place among the brotherhood for their shares, and then the-easily-gotten wealth of the *Pundahs* finds a channel for itself into the pockets of the Vakeels of the Civil Courts. Tact and ability, however, render one of the parties superior to the others ; and he becomes, in fact, *Pundah Jee*.

The *Pundahs* do not confine themselves to the affairs of their temples, but are landed proprietors and money lenders. They mix themselves up in the affairs of every body, and make for themselves enemies by the unfairness of their dealings or by pushing their creditors to extremity ; by bribing the myrmidons of the law to ruin the creditors by the law. *Ayarub Koomar Swamee* was one of these Hindoo prelates and was recipient of the superflu-

ous wealth of the *Dukhan*. Lakhs of rupees flowed into his coffers to lay out in *poojah-pat* for the benefit of the donors. The *Swamee* offered up vicarious sacrifices in the names, and for the benefit, of the senders ; and he himself by his sanctimonious office, so thrived by pretending to dispense the charity of others, that his reputed wealth was enormous, besides being proprietor of houses and lands and villages. One evening, at dusk, as *Ayarub Koomar Swamee* proceeded to the temple of *Kseelarnath* to perform certain rites ; and as he perambulated the temple previous to entering therein, he was shot dead with a pistol, which burst in the assassin's hand. But although hundreds of persons witnessed the deed, nobody recognised the homicidal, and he made off. Some days afterwards, a man from the *Telingah* country was found in the haunts of some noted *budmarhes*, with his right hand injured by the explosion of gunpowder ; the Magistrate succeeded in adducing sufficient proof to hang him ; but it was never known, for certain, who had instigated the homicide. As usual, in such cases, the most contradictory and absurd reports were spread ; but the most probable conjecture is, that some rich party with whom he was at law, and whom he had pushed hard, had instigated the murder.

Many a dark deed has been done, and is done,

in the extensive houses of these *Pundahs* and *Poojarees*. While the gong is loudly sounding and scores of athletic priests are blowing *sunkhs* in the numerous temples that are dotted about and around the houses, the last expiring shriek of some victim is, perhaps, suppressed by the noise. Disobedient *chelas*, victims of jealousy, and unnatural crimes, die by slow torture or poison, or famine. No intimation is, or can be, given to the police; for none but the initiated and privileged may enter these houses, sanctified by the numerous temples. And who, but the most devoted and trustworthy, are ever permitted to see the dark places where crime is committed. It is believed generally, but I speak not from experience, (for being of the faith of *Islam*, I am not permitted to approach such places) that in the innermost recesses of several temples, is a shrine dedicated to *Devee*, or *Bhowanee* those infernal Deities whose delight is in blood, where children of tender age are enticed, and offered up on certain occasions. Frequent are the reports made to the police that children are missing; the informants suspect nobody, and no trace of the innocents is ever found. Can it be that they are victims of the horrible suspicion I have alluded to?

A *Pundah* consulted some learned Brahmins about the horoscope of his infant son, his first-

born. It was foretold that the shadow of the child would press heavily upon the fortunes or life of the father. The *Pundah* took the infant in his arms, fondled it with apparent delight. On returning it to the mother's arms it was a breathless corpse. He had squeezed the nape of the neck, to prevent the fulfilment of the horoscope!!! Some person inimical to him lodged a formal complaint before the Magistrate, the Magistrate after taking the deposition of the informant, summoned the *Pundah* to appear in person and answer to the charge of infanticide. He evaded process for a long while ; but, at last, was forced to appear before the *Huzoor*. But what can simple honesty of purpose in a Magistrate do against the combinations of wealth and venality ? The *Pundah* was acquitted "from want of judicial proof."

As for the *Poojerees*, "whose name is legion," their mal-practices are the theme of every discourse. They are the usual heirs of all persons dying intestate, when the deceased have any property to leave. Their quarrels form the bulk of the cases in the Civil Courts. Instead of the monastic rigidity of morals, which they obtain credit for, they are more than suspected of all the vices imputed to the monks. How rapidly soever the Hindoos of the present day may be casting off the shackles of an enslaving creed, and they begin to

think for themselves, and to believe that all mankind has emanated from one Supreme Divinity ; yet they are influenced by their *Poojaries* and *Pundahs* more than I can describe. One besetting practice has long existed ; for men, whose marriages have proved unfruitful, to take their wives to the shrines appropriated for the purpose, and to leave them there, for a period of weeks or of months, and such is generally the efficacy of the practice that fertility is the result, to the joy and belief of the happy husband.

## No. XI.

I said that the *Pundahs* of the temples in *Kashee* are a curse to the city. How then shall I describe the *Gungapootras* and the *Gha-teas* who like a foul ulcer are daily increasing, and eroding the vitals of their deluded victims ! From the *Burna-Sungum-ghat* to the *Assee*, a distance of some five miles, the bank of the Ganges is besprinkled with temples, *kutchas chubootras* or wooden platforms, called *tukhtposhes* that overlook the brink of the holy stream ; and scarcely a cubit's length is left for a landing place, for boats and travellers. Every one of these *chubootras* or *tukhtposhes*, is occupied by its proprietor,

who sits cross-legged, in the simple dignity of nudity with his *chundun* and flowers mumbling out in a measured and monotonous voice the names of their favored divinities. Every orthodox Hindoo, as he comes out of the broad bosom of *Gunga-mae*, makes an offering to the *Ghateah*; who, in return, marks his forehead with *chundun*, and pronounces a blessing on him. But when the bathers are foreigners, they are not permitted even to approach the stream, in places occupied by the *Ghateahs*, until they pay down the sum demanded from them. Numerous are the petitions given in to the Sahib Magistrate Buhadoor against these *Ghateahs*, and frequently an order is passed to the police to see that the complainants are not prevented from taking a dip. In such cases the *Ghateahs* commence a volley of curses, the most foul and blasphemous that can be imagined. And what Hindoo can stand out against the curses of a *Brahmin* and a *Ghateah*? The bathers appeal, to the police burkundazes, but they coolly say "we have no orders to prevent the *Ghateahs* from speaking." If a small *doceur* be offered, it is indignantly rejected, and the bathers reflect that if a considerable gratuity is to be given, they had better conform to the *dustoor*, and give it to the *Ghateahs* as *poon*.

Some of these *Ghateahs* go to the most distant provinces, and join a troop of pilgrims coming to Benares. Or they follow in the wake of some Rajah or Baboo, who has vowed to perform a tour of pilgrimages. The whole of the party are then dubbed his *jijmans* by the *Ghateah*. He considers them under his special protection. No one else may take a fraction from them ; and the *Ghateah* and his partners alone reap the harvest. If other *Ghateahs* interfere, serious affrays ensue ; and the Magistrate is bewildered with their mutual complaints and recriminations. Suppose that the rich pilgrims choose to assert independence of will, and to make presents to other *Ghateahs*, then the parties, who think themselves aggrieved, threaten to stab themselves in the presence of the pilgrims ; and rather than be responsible for shedding the blood of a *Ghateah*, they are fain to give in, on any conditions.

The *Gungapootras* are sons of the Ganges, and exercise despotic sway in their domain of the *Munkurnika*. Their numbers are considerable ; and in the division of spoil, desperate conflicts occur. But they know that union is strength ; and consequently always combine to hunt the common prey, the Hindoo public. The *Munkurnika* is a reservoir lined with flags of hewn stone on the bank of the Ganges. During the rise of

the river, it is filled with the sacred stream. Besides which, a puny springlet dribbles into this basin from the landside; and during the hottest season of the year, suffices to keep up a filthy puddle, rendered more and more impure by the daily immersion of hundreds; but nevertheless this filthy semifluid matter is looked upon by the Hindoo as the purest of the pure, the cleanser from sin and moral impurity. The *Koondh* is thronged every morning by votaries, each with his silver in hand, to bestow upon his *Gungapootra*, and eager to plunge into the basin of holy water. And who dares venture to take a dip in it without first obtaining the permission of the *Gungapootras*? He would run the risk of being beaten to death; or of being found *suffocated by accident*, as he dipped into the *Koondh*. Mr. Prinsep gives the following account:—

“*Gungapootras* (sons of the Ganges,) who enjoy hereditary possession of most of the ground between high and low water mark: the third sort consists of *muths* or *murhees* (small temples), erected at the expense of pilgrims and others: they generally have a flat roof to serve still as a *chubootra* for the proprietor or *Ghateah* to sit upon, who not unfrequently allows the temple to fall into premature decay, and sells the space again to another pious dupe. As a criterion of the value of such property

it may be mentioned, that when Maharaja Sindea, in 1829, wished to repair the dilapidated ghat of Beereswur, next adjoining to *Munkurnika ghat*, he could not obtain the good will of the *Gungapootras* under 15,000 rupees, although they were promised the reconstruction of their *chubootras*, and their right of occupancy was to remain uninfringed."

These *Gungapootras* and *Ghateas* are generally the greatest *budmashes* in the place. There is not a crime or enormity of which they are not suspected, but of which they are supposed to be incapable. Violent assaults on women and boys, with criminal intent, are common; but very few such cases are ever reported by the police or if reported, they are slurred over and represented as *tukran-i-khufeef*. The assailants are protected by their wealth and their position; and unless the complainants can afford to pay more largely than the *Ghateahs*, they are not likely to obtain redress. A common practice among the disreputable of these *Ghateahs* is to jostle a well-dressed woman, and to snatch from her nose or ears the golden jewel they wear. In dense crowds of thousands, cooped up in narrow thoroughfares, it is not easy to catch these miscreants; and if caught, they easily evade proof by giving the robbed jewel to their companions, who pass it from one to another with the rapidity of thought.

The most loathsome sight at the *ghats* are the *Aghorpunth fuqueers*, (Anglice Ogres) practical philosophers, who affect to disbelieve that there is any difference between things, and who avow that any difference depends upon the imagination. A cuff or a kick is as imaterial to them as a blessing. They go about *in puris naturalibus* with a fresh human skull in their hands, (off which they have previously eaten the putrid flesh, and from which afterwards with their fingers scoop out the brain and eyes) into which is poured whatsoever is given them to drink. They pretend to be indifferent whether it be ardent spirits or milk, or foul water. Their food is the first thing that offers, whether it be a putrid corpse, cooked food, or ordure. With matted hair, blood-red eyes, and body covered with filth and vermin, the *Aghorpunt* is an object of terror and disgust to every body. He looks rather a wolf, ready to destroy and then devour his prey, than a human being. I once saw a wretch of this fraternity eating the head of a putrid corpse, and as I passed by he howled and pointed to me; and then scooped out the eyes and ate them before me! I had my matchleek in my hand, and was within an ace of putting a ball into his head, for I deemed him a wolf, and, in fact, he was a brute.

A Magistrate took up a monster of this sort drinking liquor out of a bloody human skull. He was

in a fearful state of intoxication, and had a kind of Malay crease, a spiral dagger about a cubit long, a blow from which would have been death. The Magistrate had him taken up at once. On referring to the records of the office, it was ascertained that the wretch had been thrice imprisoned in jail for rape, for assault amounting almost to homicide, and for being a vagrant. The Magistrate ordered him to furnish heavy security for his good behaviour; or in default, to be imprisoned for three years. In all such cases the Magistrate is bound to make a report to the Judge, who sent for the *misl* of the case, and released the *Aghorpunt*.

Should not such monsters in human shape rather be incarcerated for life as a disgrace to humanity? Or would the precepts of Islam not sanction the wholesale slaughter of such brutes? But the Hindoos themselves look upon the *Aghorpunts* with veneration; and none of them would dare to drive him away from their doors. Strange infatuation in people to worship incarnations of the divinity in every bestial shape, and to respect men even lower than the brutes.

Muhajuns and their party were thunder struck and could neither advance nor retreat from fear and surprise. The wounded man proved to be one *Bhyro Ahir*, alias *Gujjoo*, who declared to the witness that *Bisheshur Singh* had wantonly cut him down with a sword as he and *Singha* and another were peaceably passing the Muhajun's party on the high-road. *Singha* sang to the same tune, and the Jemadar Saheb apprehended the Muhajuns and *Bisheshur Singh*, and took them all to the Kotwallee. I need not describe how the feet of the Muhajuns were put into the stocks, nor how they were freed therefrom, suffice it, that after the usual *tuhkeekat* (which means ascertaining nothing and fleecing and bullying the mohulla people) the case was sent up to the Saheb Buhadoor, the report purporting, that the charge of assault and wounding with a sword was fully proved against the Muhajuns.

"The Magistrate, instead of having the depositions of parties taken in the *sheristah*, or in a corner of his own room, was one of those *hakims* that would do every thing himself. So he boxed the prosecutor and defendants together before himself, and kept the witnesses at a distance, and apart from one another. The prosecutor, on oath recognised *Bisheshur Singh* as the party who had cut him down with a sword, without enmity or

provocation, deponed that his companion *Singha* snatched away the naked sword from *Bisheshur's* hand and seized him, and delivered him to the police, who came up just then. *Singha* swore in the same strain with this difference, that *Bisheshur Singha* threw his own sword down after wounding *Gujjoo*. On being asked what he had been doing at that time of night with *Gujjoo*, he alleged that they had met by accident near the Kotwalee. The police Jemadar and *phatukbundee* gave the same story. The defendants denied the charge. They alleged that they were proceeding homewards; and that as they were passing the Kotwalee *Gujjoo* and *Singha* rushed at them, *Singha* having a drawn sword in his hand. That they stopped suddenly, and *Singha* cut down his companion *Gujjoo*; threw down the sword, and crying out *dakáh dakáh*, seized *Bisheshur Singh* and made him over, with his whole party, to the Jemadar of police and *phatukbundee*, who appeared so suddenly as to lead to the conclusion that they expected to hear of the attack, and that in fact they were accomplices. The *Muhajuns* gave in a similar defence, and asked whether people of their caste and profession were in the habits of using swords, and assaulting such well-known *bud-mashes* and desperadoes as *Gujjoo* and *Singha*?

“The Magistrate himself instituted inquiries, and

ascertained from the Jemadar. and *phatuk bundee* stationed at *Rajah-ha-darwazah* that *Gujjoo* and *Singha* had attempted to pass their post about an hour before they met the party of *Muhajuns*; but seeing *Singha* with a sheathed *tulwar* in his hand, they prevented their passing and turned them back. Certain *budmashes* who were in jail, and old friends of *Singha*, recognised the *tulwar* as a favorite weapon of his. In short, from the whole of the bearings of the case it was plain that the charge against the *Muhajuns* was false and malicious, therefore they were released. And as *Singha* had contradicted himself in two distinct depositions given upon oath, in such a manner as to amount to *perjury*, he was committed to the Sessions, and was sentenced to imprisonment, with labor in irons for seven years."

Another common trick of the *budmashes* entice people of decent condition into their p houses with seductive solicitations, and after amu them to keep them there until they put their names to papers, just by way of showing specimens of autographs, they have documents ready cut and dry on stamp papers of different value, duly witnessed by people who are in their pay, or who participate in their frauds, to be converted into penal bonds for value received. Months afterwards the unfortunate visitor is accosted in any public place in the

presence of numerous witnesses, and asked for the amount of his (extorted) bond. Of course the debt is denied, and the demander is cursed only, for his pains. But the *budmash* calls people to witnesses that he *did* ask his debtor to pay the amount of his bond, which he refused to discharge. An action for debt is instituted. The *budmash* produces the bond before the Moonsiff. The witnesses are summoned and are merely asked "did you witness this *tumussook*?" "I did, your worship," is the reply "this is my signature." The witnesses, before whom the *budmash* demanded the amount of the bond, also confirm the plaintiff's allegation. The defendant can only deny the claim, and submit that the bond was extorted. "Where is the proof," says the Moonsiff? "I have none" is the reply. And a decree is given in favor of plaintiff with costs. It is only when *Greek meets Greek* that the result is different. Then the defendant acknowledges the deed, but alleges that he has paid the amount with interest. And files a receipt for the amount of the bond, with interest at twelve per cent, duly attested by three *credible* witnesses, who appear before the Huzoor, and swear to their signatures, as well as to having seen the money repaid to the plaintiff. Here then is a goal and to decide according to justice is not an easy matter.

A celebrated Judge and Legislator, a just and honest man, who knew the native character well, candidly confessed, that whenever he had such a posing case before him, he desired the *Sheristudur* to read away—he shut his eyes, as if in deep cogitation—while all the beholders conceived that he was weighing the merits of the case mentally, he was in truth making up his mind to decide, according to the doctrines of chance, whether it should be as the number of flies on the *punkah* were odd or even ! —Odd for plaintiff, the Judge mentally resolves—he opens his eyes, looks at the *punkah*, and counts *two flies* against the plaintiff. *Hookoom hooah ke, dum suboot meh, moqudummah dismiss ho.* Verily this man was “a Daniel.”

### No. XIII.

In my last I hinted at the practice of the *budmashes* of forcing people to give them bonds for sums never lent to them ; and then of ruining them by sueing for the amount in the subordinate Civil Courts. I now proceed to notice another abuse of daily occurrence. This is the constant and grinding oppression of the *phereedars*, who are servants of the *budmashes* and usurers, and who go about forcing poor people to give them

a portion of that pittance which they earn, literally, by the toil of their hands and the sweat of their brow.

A poor widow supports herself and children by slaving at the *chukkee* (grinding mill) day and night, if that can be called *support*, where the poor creatures contrive, with all their toil, to earn a few ounces of meal, or, perhaps, *four pice* a day ; out of which a *phereedar*, who had lent her a rupee five years' back, and who had received back double the sum, continues to demand *two pice* a day ! In vain she pleads that she has repaid him, in vain urges that she must give her children food, even if she herself starve. He throws her on the ground, kicks her, and drags her about, until human nature can stand it no longer, and she faints ! The neighbours hear a noise and run to the poor woman's house, just as the *phereedar* is leaving it. They see her lying insensible and give her aid. But the *phereedar* gives them a hint, that if they dare to give evidence in the matter he will serve them in the same way. The poor widow begs of her neighbours the sum of eight annas to purchase a stamp paper on which alone a petition may be written ; and she begs of some compassionate *Mookhtyar* (*a rara avis*) to engross the petition for her, she presents this to the Sahib Magistrate, and with tears and loud cries implores his protection. He

orders her deposition to be taken on oath, and in consideration of her extreme indigence directs that enquiry be made through the police. The *thanadar* goes to the spot, asks every witness what he knows in the matter? The invariable reply is, that the witness knows nothing. I will suppose the *thanadar* to be an honest man, as far as ordinary circumstance are concerned, and that he really intends to do justice in this case. What can he do? The witnesses named by the poor widow turn against her, and the *thanadar* is obliged to report that *the charge is not proven by the witnesses of the prosecutrix*. Now, how can the Magistrate punish? Where is the *legal proof*? The witnesses dare not give honest evidence! Of what use then are laws and legal and police establishments you ask. I answer, that they are only fit to awe the weak. There is no law that has yet been passed, that a clever scoundrel cannot break through. And thanks to the policy of an enlightened age, *the spread of education* is only enabling the natives to become keener rogues. Every common *gunwar* quotes his *kantractions* and *surkoolarhookoom*; and nine out of ten of the hangers on of the courts know only so much of English as to render them dangerous eaves droppers.

A common mode of swindling in the city of *Kashee* as practised by the clever *budmashes* is,

for one of the party to personate a Rajah, on a visit of ceremony to the holy city ; while his companions pretend to precede him and hire a statoly *huvelee* in *Dal-ka-Munduvse*, which they furnish for the nonce. *Bulbhuddur Singh* sits in state as *Rajah Guchpuch Rae*, bedecked in false gems, and dressed in shawls and *kimkhab*s (anglice *kingcobs*). His retainers go about the city, and entice shawl-merchants and jewellers to the Rajah's house. They arrive with costly wares, and eagerly proceed to expose them ; but the Rajah turns an indifferent eye upon them, and declares they are not sufficiently choice for *him*. The *Soudagurs* promise to return next day. In the mean time the the song and dance proceed with fierce rivalry. Six sets of the best dancing women exert their lungs and limbs, and go through every fascinating movement to delight and amuse *Rajah Guchpuch Rae*. Where is my treasurer ? exclaims the Rajah. Bid him bestow a largess of 100 *Ushurfees* on these soul-enslaving terrestrial houries. A retainer, after going through the farce of a search, respectfully approaches his Highness, and intimates that the treasurer has not yet arrived. The *nimukharum ! behaeyah !* exclaims the Rajah. Here fellows see that a proper treasurer be in attendance on the morrow, to whom we shall deliver our treasures and *toshekkhanah*. The Rajah enjoys himself until no longer able to sustain excitement

and then the *gundrupins* retire, and the torches are extinguished.

Next day, there are several candidates for the honor of the treasurer's office, who eagerly offer to serve. The salary is 200 rupees a month, says the Rajah, and I hate accounts ; constant attendance and implicit obedience are all I require. After rejecting some His Highness fixes upon *Lalla Umbeka Sahae*, who receives a well-worn shawl as a *khillut* and an immense key. He ventures to ask where the treasury is ? And is told to wait until the *huzrut* has leisure to shew it to him. In the mean time the Rajah suddenly recollects that he has immediate occasion for 1,000 rupees, and he shouts out ; " Here Buhadoor, take 1000 rupees from *Lalla Umbeku Sahae* and give it to *Bishe-shur Singh* and be sure to take a receipt for the money. Tell him it is the price of a ring I bought of him for my favorite *Goolbehar*." *Buhadoor* asks the treasurer for the money. The poor man looks aghast, and shews a huge key as all he has received of the Rajah's treasure. But *Buhadoor* tells him that *Rajah Guchpuch Rae* never fails to cut off the ears of a disobedient esrvant. So the hint is taken, and the *Lalla* gives an order on his *Shroff* in the city for the amount. And *Buhadoor* at once proceeds to realise the money. As evening approaches shawl-merchants and jewellers

again appear and press their wares on the Rajah. They see *Lalla Umbeka Sahae* figuring as treasurer. They are old acquaintances, and they ask him the amount of *Guchpuch Rue's* treasure? In reply to which, he simply shews *the* key, about a foot in length. The merchants open out their wares to entice the Rajah; but he says he will wait until all his things arrive. They offer to leave their bundles for the Rajah and his ladies to choose, which is agreed to, with apparent indifference. The song and dance proceed as usual until midnight, when, as usual, the torches are extinguished.

Next morning, what a change has taken place! one old man is seated at the doorway, dosing over a *Chillum* of *ganjah*. No other sign of life is visible in *Rajah Guchpuch Rue's* palace. The treasurer arrives first; opens and rubs his eyes, and asks the old man where the Rajah and his people have gone? He replies, that they decamped before dawn. In due course the *Muhajuns*, the jewellers and birds of song arrive, but nothing of the Rajah is to be found; and smoke-stained walls and filth and litter about the rooms alone betray that revelry *had been* there! The jewellers and *Muhajuns* turn in wrath upon *Lalla Umbeka Shahae*, and tax him with having aided to cheat them. They proceed first to abuse and then to beat him. In vain the poor man shews the huge key, and laments his

thousand rupees lost for ever. They drag him to the Kotwal, and charge him with having cheated them, and the defrauded treasurer remains in du-rance vile for a week at least, and gets off at last on proving himself to be one of the victims of this system of swindling, and after feeing the police myrmidons pretty roundly.

Who is ever to find out what worthy personated *Rajah Guchpuch Rae*, when hundreds and thousands of travellers are daily passing to and from the holy city?

I happened to be present at a curious decision by a Saheb who had Magisterial powers. A *Muhajun* desired his nephew to purchase a piece of *kimkhab*. He did so, but cut off a yard for his own use. The *Muhajun* charged the lad with theft. After hearing all parties, the *Hakim* most sapiently ordered, that the *Muhajun* should pay a fine of ten rupees, and his nephew receive ten stripes. For God's sake, sir, begged the *Muhajun*, do not inflict stripes on my nephew, for the whole family will be disgraced. And what offence have I committed worthy of fine. The Saheb sharply remarked, that the *Muhajun* deserved to be fined for having a rogue as an accomplice; and the nephew deserved stripes, because he had stolen a yard of *kimkhab*!!! The order was carried out.

Have any of my readers had the curiosity to visit the ghats during the occurrence of an eclipse of the sun or moon? If not. I would urge them to go once on such an occasion. The living tide that keeps pouring in from all the principal roads into the city some time before the event, is of itself an imposing and interesting spectacle: the human wave, as it rolls along the streets, gains accession from every lane and bye-way, and is at once amassed upon the banks of the holy stream, the *ultima thule* of the grand struggle; the eternal hum; the shouts; the struggles, as the strong push away the weak to open a passage for themselves, afford a vast field for study to the contemplative. Then again the variety of costume. The drapery of every possible hue captivate the attention of those who delight in the philosophy of dress; but above all the enormous crowd brought to a stand still; the living mass squeezed together in a small space, at once conveys to the mind the enormous fecundity of the human species; contemplate them closely, and if you have been accustomed to read human nature you will see in every face expression of the feelings that are ruling within. Philosophers of every shade might at such gatherings find subjects for study and instruction. But let me now leave generalities and enter into particulars.

Look at the crowd, the struggle yonder shows that an official, or a rich native gentleman, is pushing forward. The one is mounted in a tonjon, the other is on horse back ; the troop of people running with switches in their hands are their followers ; they are striking the feet of the rabble shouting *furuk, furuk*, but still they cannot penetrate the crowd, the horseman is obliged to stop, and the tonjon is forced up from the shoulders of bearers above upon the heads of the crowd, with the occupant in a perilous position.

Suppose you have managed to reach the *Munkurnika ghat* in safety ; by all means have a boat ready there for your reception ; hasten on board and take an elevated position that you may compass as much of the spectacle on shore as possible, and drop down the river leisurely. What do you see? A vast concourse of living heads upon the surface of the water, bobbing up and down in alternate succession, and oh horrors! among them, several loathsome corpses gyrating in the eddies made by the bather ; nor are they shunned, although the effluvia from them is sufficiently powerful to kill a horse. There a young girl rises from her immersion and finds a dead body in her arms ; she transfers it without any sign of disgust to an octogenarian female neighbour, whose charms have long been veiled over by a net work of wrinkles,

and who now sees an emblem of what she is soon likely to be, but she loathes it not:—she passes it on with becoming civility. Now, you see a stout, upright man, the very figure-head of a sepoy with a manikin, perhaps two years old, seated on his shoulder, holding on like grim death by the hair of his father's head, while the elderly gentleman gives him a dip to his great delight, although not free from the chances of suffocation. Nor are the scenes along the ghats solemn and purely ceremonial. Love has its dominion here also, but in its grotesque and primitive shape. Behold yonder are a group of beautiful nymphs, gracing the chocolate coloured stream like rich lotuses in full bloom. Mark that young man with a smooth brow and athletic frame; he has been viewing the nymphs for some time, he can no longer resist their charms, he dives, now he rises among them; he looks amorously upon them all, and then gravely utters his apology. with mock solemnity—*ushanan kea pushnan kea, to nam lea permeshvar ka, bom, bom, bom*. One girl ventures to look at him, and seeing that he is a love of a man, returns a glance of fire, and inadvertently drops a flower; he picks it up, and keeps it as a token. Now, for some fun: the *chevaliers d'Industrie* are busy yonder. Do you see that group of females bedecked with costly jewels, bathing as if it were by themselves, see that girl taking a dip, a nimble fingered gen-

tleman dives simultaneously, the nymph rises suddenly *muyah-re-muyah*, *mere nuthnee gye*. This attracts attention, and the spoiler escapes. You hear another scream soon after, *duyah-re-duyah*, *meree bales gye*; sure enough her pendants were gone, there stands one with a nose rent clean to the nostril, and the other with bleeding ears. But this is nothing, often has the female entire been carried off for the sake of what she had on her person, and the *mugger* gets credit for the abduction. The riflers are expert divers, and are sure to emerge in a crowd of bathers unperceived, roaring *bom, bom Mahadeo*, a sort of thanksgiving for the furtive success.

Dropping down, you have a splendid panoramic view of the stone ghats and buildings, the minarets, observatory, musjids and everything that renders Benares remarkable. You then proceed to *Burna Sungum*, where the crowd is, perhaps, most dense. Here the same farce of ceremonials is going on as elsewhere, and the same plunder is as active as ever under all manner of ingenious contrivances; but this ghat is remarkable for the scene which occurred there some years ago. The river had been insidiously undermining it for several years, and on that occasion the weight of the crowd was more than it could bear, and it suddenly gave way, carrying hundreds and hundreds of helpless beings

into the jaws of death. Nor was this all, the alarmed multitude made a retrograde movement, and thousands were crushed under the tread of the panic-struck crowd. The police reported that one thousand individuals had perished ! but the officials like to deal with even and low numbers ; it is a convenient way of stripping horror of its disgusting features.

Such events furnish rare opportunities to the gentlemen who live by their wits to practice their dexterity and earn their utmost. Bangles, earrings, armlets and nose-rings, disappear as well from the persons of the living as from the bodies of the dead ; females generally are the victims. How the things are carried off, and by whom, is a profound mystery.

One brawny fellow is carrying the body of a young woman carefully wrapped from head to foot, bewailing the unfortunate and untimely death of his sister. The crowd respectfully make way. He carries her to the nearest unfrequented spot, and lays her down. She is stone dead, and her nose ears, arms and feet are all stripped of their ornaments. No longer useful to the dead he leaves the corpse on that spot and goes to seek for the living ;— a wife, or, perhaps, some other female relative ; but where is she, alas ! gone ; he becomes conscious of another bereavement, and is plunged in the depths

of misery, and, perhaps, becomes the immediate victim of lacerated feelings. Alas poor Hindoo ! had you no well of clear water in your vicinity to purify yourself and family with ?

A curious story is yet told of a *dome* who flourished and was *finished* in the days "*Junab Wil-lium Welburfurs Burruul Saheb Buhadoor*. He was a most expert diver. One day while loitering for prey at the *Munkurink ghat* where the family of a rich *Muhajun* were bathing, he espied among them a woman richly decorated with jewels ; in a moment he contrived to get into the river, and after playing about according to his wont, he dived and disappeared ; the jewelled lady also disappeared ; neither the one nor the other was seen to rise again, and her friends were under the impression that some fierce alligator had taken a fancy to her and perpetrated the elopement. Several days afterwards a devout person who had cleansed himself of his sins in the river, and was just stepping out on shore, accidentally put his foot under a stone step, and there felt something soft. He was immediately filled with suspicions, and communicated his alarm to others. Some *domes* were sent for and the body extricated from its cell : it was the remains of the *Muhajun's* lady, denuded of all its costly ornaments. Suspicion rested on no one ; but the *dome*, who had committed the horrid outrage,

was, some months afterwards, detected offering the jewels for sale ; they were recognised as the property of the deceased ; the *dome* confessed and expiated his crime on the gallows.

### No. XV.

The *Ghat Manjhees*, *ghat and ferry thekadars*, and the *Chouddhurees* of *luckeries*, or, in other words, the heads of guilds and corporations are, perhaps, as great curses to the community, as any other of the thousand evils under which it groans. Frequently and anxiously the Magistrates have tried to devise plans for the prevention of oppression ; but the best concerted schemes have failed, from the extraordinary reverence of *the dustoor*, to which the Natives of this country bow with as much deference as they do to their priests. Where proof of oppression can be produced by a complainant, punishment will necessarily follow. I confess that no *preventive* measure occurs to me.

No boat of any kind puts to at any ghat, or leaves the ghats of Benares, without the consent of the *Ghat Manjhee*, and without fecing him. No one can hire a boat, but a percentage is put on or the *Ghat Manjhee*, ; *Soudagurs* employ this

worthy to procure boats for them ; and he puts down his own allowance in the bill, as coolly as if he held a Queen's patent to make the charge. An European traveller applies to the Magistrate for boats to proceed up or down the country. The Kotwal is ordered to procure them. Even *he* can do nothing without the *Ghat Munjhee*, who furnishes the boats, as well as directs the *rates*, with reference to his own commission. They are in league with the *Churundars* of boats, and with the servants of *Muhajuns*, to defraud the Insurance Companies. A very common trick is to unload good boats and let them to *Soudagurs*, and to put the packages or other goods on unsound boats, *after* the boats have been reported to the Agents and passed on. But the gains are on extraordinary occasions, when boats are pressed for the use of the army. Then the *Ghat Munjhee* is attended by the *chuprasees* of the Magistrate and the Commissariat officer ; and they go about the ghats, forcibly detaining private boats until feed ; and even throwing out sacks of grain, to rot or to be stolen, on the banks of the river. If the owner of the boat or of the grain protests or makes any opposition, he is summarily dealt with, by receiving a sound thrashing ; and then of being bundled away to the thanah as a condemner of authority. If a representation be made to the Magistrate, and he attempt to put down such practices, the *Ghat*

*Munjhee* and police take good care that the proper number of boats are not furnished ; and rather than run the risk of detaining troops, a Magistrate is forced to wink at such practices.

The ferries of every large river are annually farmed to the highest bidder, on condition that he keep a sufficient number of good boats, properly manned, at every ferry. A stone slab is affixed at the principal landing places, stating the rates authorised by the Saheb Magistrate, written in persian and Nagree ; and on proof of any departure from these rates, the farmer is punishable. But it is an universal complaint that the farmers of the ferries are the greatest extortioners, and who for the sake of one or two pice, would leave his occupation or postpone his journey for several days, to prosecute the *ijardar* for extortion and infringement of the rules? And if a complainant does come forward manfully, to expose a public abuse, he must induce some fellow travellers to remain also as witnesses. In all cases judicial proof is difficult to obtain ; and the prosecutor is worried and exhausted for his pains, besides being out of pocket.

Some European recruits were crossing the river at Rajghat, and my master, the *Nazir Saheb*, was directed to be in attendance, and to see that no

useless delays occurred. I accompanied him of course. We saw large boats, with about fifty Europeans on board, each worked across the river merely by the swinging motion of the rudder. On landing the men, the boatman was pushing off, but the *Nazir* called out to me to seize him. I did so. "Where are the three boatmen, you scoundrel, as directed in your pottah?" said the enraged *Nazir*. "The *Gorah* log so hurried us, that my two oar-men did not come up in time." Upon this I was desired to give some gentle admonitions, which I did, in the shape of sundry hard boxes on the face and some kicks on his *Western* parts. We watched other boats as they came to the ghat, but in almost all, there was a great deficiency of *duurees*. "Go, Paunchkouree," said the *Nazir* to me, "and drag that fellow *Dhunput Singh* to me. I will take him before the *Huzoor* and get his *ijarah* cancelled, for thus endangering the safety of the *Cumpanee ka Gora*." I joined in the virtuous indignation of the *Nazir*, and proceeded to *Dhunput's* house. "Come in, Bhaee Paunchkouree Khan," said the wily farmer, "and take a *chilum* of delicious *ganjah*." But I was not to be caught so easily, and I began to bluster and to threaten to collar the farmer. "Oh! my friend," he said "have a moment's patience. I had forgotten to repay you the five rupees I owe you for a tulwar I bought from you. Here

is the money." I felt the full force of his persuasive rhetoric, and pocketing the money, began smoking the *chilum* pleasantly. After a time *Dhunput* asked me why he had been sent for? I explained. Is that all? he said I will settle at once. He accompanied me to the *Nazir* and most obsequiously salamed to him. The *Nazir* commenced a volley of abuse, in which kind mention of the the farmer's sister and daughter was made. But the farmer of the ferries, without moving a muscle of his countenance, put a little *chit* into the *Nazir's* hand; and it was wonderful to observe the sedative influence of that slip of paper. The *Nazir* and the *Ijarahdar* went away from the ghat, I following in astonishment, and a report was made to the *Huzoor* that the *Gora log* had crossed over without any accident!!

It was during the height of the floods in the month of August in the year, that a ferry boat was observed rushing down the river with frightful rapidity. There were about seventy-five human beings on board; and the water was scarcely six inches from the edge of the boat. There were but two boatmen, one at the helm, and the other at an oar. The boat got into an eddy, and the strength of the boatmen was unequal to extricate her. She went round once, and canted over, head-foremost, and not a vestige of boat or of the

passengers was there! The farmer of the ferries was fined for his neglect, in not seeing to the efficiency of his boats. But was that punishment at all sufficient for the loss of so many lives? Surely a case of this kind may be construed into *homicide from neglect*, and should be punishable by several years' imprisonment.

The *Choudhurees of hackeries* are great men in their way, and are the occasion of much annoyance to the lieges. At every *uddah*, (or stand) and in every market square, an emissary of the *Choudhuree* attends to look after his master's interests. When hackeries are required by *Soudagurs* and *Muhajuns*, these *Choudhurees* are the parties who provide them. they are rather moderate in their requisitions from the proprietors of carts, and limit their *dustooree* to only two annas in the rupee, being *one-eighth*! When hackeries are required for the public service, and an order for impressing them is passed by the Magistrate and Commissariat, *then* is the *Choudhuree* in his glory. Travellers, with their wives and children, are summarily dismounted, and with their property, lodged under the first convenient tree; strings of carts laden with grain are taken possession of, and the contents lodged on the road-side. No complaints are listened to, and unless *oil of palms* is freely used, to slip out of the clutches of the

press-gang, escape is impossible. For every ten carts ordered for the public service, a hundred at least are pressed. Why? you ask in your innocence, Oh! happy ignorance. Suppose you have ten good carts, with three bullocks to each; the feed of thirty bullocks cannot be less than four rupees a day. Or we will suppose that servants and all come to five rupees a day. Now suppose the owner to be a bumptious fellow, that will not fork out. He is trotted backwards and forwards, first to the Kotwalee; then to the Sudder bazar; then to the *Saheb Kumsuriat*. He is not paid a fraction until the troops march; and he may be a fortnight or three weeks, feeding his cattle and his servants *ba khyr khwah-i-koompanee*. Now the moment he was pressed, had he had the sense to have slipped twenty rupees into the *Chouldhuree's* hand, or half that sum into the hand of the *burkundazes*, he would, I conceive, have been a considerable gainer. Do you twig?

#### NO. XVI.

Many people have complained, and hundreds do still daily complain, of the tardiness of the Courts. Of the slowness with which the sword of justice falls upon the offending victims, and the uncer-

tainty attending it, whether it shall remain suspended in mid-air, or whether it shall fall on an offending, or an innocent head? I shall endeavour to give my readers a peep behind the curtain, and to shew them how and why it is that such abuses prevail.

It has been my lot, as an *Orderly*, to serve under several *Hakims*, and being of an inquisitive turn, I have watched their modes of procedure with interest; and have, I hope, made profitable use of my observations. One *Hakim* has a *shoukh* of turning every thing *oolta-poolta*. Nothing that has been proposed or done by his predecessor *can* be right. Nobody *can* take a correct view of anything but himself. He objects to time-honored usage, and asks the spectacled *Serishtadar*, *keon kon ayeen ba moojib?* The old man, almost old enough to be his grand-father, stands before the *Huzoor* with folded hands and replies, *Zabita yeh hyee, Khodubund, shoodumat seh. Zabita be d—d ayeen dekhao*. Upon this the case, pending before the *Huzoor*, is deferred, and Indexes and Guides, to which the Native cannot have access, because they have never been translated, are consulted; the construction of the regulations, on which the *dustoor-ool-umul* (rules of practice) has been based is rejected as a false interpretation of the law; and the whole system of local usage is

upset, after it had gone on for thirty years. I will allow that the construction of the law *may* have been wrong, yet the mere change of any mode of procedure, after a period of thirty or forty years, is in itself to be deprecated in a people so tenacious of *dustoor*, as the people of *Hindoostan*. The fault of the administration is, that officials have it in their power to alter the rules of practice as they please. And instead of every *zillah* being governed on uniform principles, the modes of procedure, of no two *zillahs*, are similar.

Again, there are *Hakims* who are content to look *only* through the spectacles, and to hear *only* through the ears of their *Omlah*. To every remonstrance he replies, *never make any inquiries yourself, or you will ruin the case*. With such an official an answerable argument is, *Zabitah yeh hye*. Everything goes to rack and ruin from the *Hakim's* easy and yielding temper. He shows too much deference to the opinions of his officers; seldom exercises his own judgment; in some instances he has not leisure to do so, in others *he will not*.

Where so much depends upon the *mizzaj* of a functionary, and he has it in his power to do evil or to do good, with but little control over his own actions; of course, the necessary supervision over

subordinates must be considered a contingency depending on chance. In some districts it is so *overdone* that the services of the subordinate officials are lost to the State. In others, it is so imperfectly and weakly exercised, that the subordinate officials, in every department, are the *defacto* rulers.

Another cause of the existing abuses is the *uncertain tenure of office*, of all Native officials, from a *Serishtadar*, *Kotwal* or *Thanadar* down to an *Orderly*. Where people have almost unlimited power to do good or to do evil ; and they may be turned out at a moment's notice, either for any presumed offence, or from dislike on the part of the *Huzoor*, and when such dismissals are, in reality, final, without the benefit of an unprejudiced hearing on appeal, of course an incumbent must be a fool to allow any moral considerations to check his venality. "Let us eat and drink to-day, for to-morrow we die" is their motto. Accordingly, in forty-nine out of fifty officials the practice is to *do nothing without a fee*. The greatest vigilance on the part of the *Hakims* will not put a stop to this evil, *while the tenure of office is uncertain* ; and I shall mention some of the ways and means whereby money is daily made in the *Fouzdarees*, Revenue, and Civil Adaluts ; leaving it to the learned Councilors and the *Haiman Aleeshan* to devise some remedy for the abuses, which, as an

*Orderly*, I have been a witness to hundreds of times.

I think I once heard my master, the *Nazir Sahab*, say that in all cases of dismissal of any subordinate, receiving more than 10 *rupees* per month in the revenue department, a report was to be made to the *Junab-Aleejeh-Sahab Commissioner Buhadloor*. And that there is a positive order from the Court of Directors, that no *Thanadar of police* should be discharged on light and insufficient grounds. The *Nazir* further mentioned, that all dismissals of *Thanadars* were to be reported to the Commissioner of police. How is it then, *Nazir Sahab*, I enquired, that *Meer Zubberdust Khan*, your worship's cousin, and *Lulloputto Khan* were turned out of their *Thanadarees*, merely from some dislike taken to them by the Magistrate *Buhadloor*? I do not know, replied the *Nazir*, but they appealed to the *Junab Commissioner* of police, and got no redress. And how comes it, asked *Jubber Khan*, that *Meer Beshahur Khan* has been appointed a *Thanadar*, when he is so confirmed an opium eater as to be never sober? Is there ever such a thing as an *imtihan* undergone? The *Nazir* sighed, stroked his beard, and said *Ullah Kureem tooee junteh ho!*

In almost all instances, connected with the *Mo-*

*fussil Thanas*, the *Darogahs* and all the *Burkundazes* are in a plot against the Magistrate, to defer execution of his orders, until they cannot help themselves. In petty cases, after the deposition of a plaintiff has been taken, his witnesses are summoned by *Subpœna*. The defendant can afford to bribe the witnesses, or he may bully them to hide themselves. The *Nazir* returns a *kyfeut* that the witnesses are *rooposh*, and the *Thanadar* is directed to apprehend them and send them to the *Kutcheree*. The first thing he does, is to send word to the parties that an order for their apprehension has been received. If the witnesses, or the defendant, readily fork out, the warrant, after being delayed for a week or two, is returned to the Magistrate with an intimation that the witnesses are *rooposh*. But suppose the parties do not stump up? Why then, they are forced out of their houses and sent in to the *Huzoor* in the most ignominious manner. Thus, it will be seen, if a defendant can intimidate, or bribe witnesses not to attend, and if he pay the *Thanadar* for their *non-apprehension*, a common case of abuse or slight assault, which should have been decided at once, is spun out for a month, or more. For suppose the Magistrate order that the personal property of witnesses be distrained, even then the same farce is gone through. Perhaps none may be forthcoming; and if distrained, they may not be sold before the

expiration of six months. And in all my experience I have never yet heard of the sale of such distrained property.

Again, suppose there is an affray, and the parties are *caught in the very act*. They name *culpratory* witnesses, who *must* be summoned. Why, in the name of common sense, if witnesses can prove upon oath that they were taken while engaged in an affray? you ask. Because a finding in such cases is deemed by the appellate authorities to be faulty, the case is uselessly prolonged, while the witnesses *drop in* by ones and twos, and they allege that they "saw defendants twenty days ago ploughing their fields all day, and that defendants were, therefore, not engaged in the affray." On being asked what day they refer to? They reply that they cannot tell. What were they doing at the time of the row? They were not there, and never so much as heard of it!!! It is for such trash that the case is deferred week after week, and if a Magistrate be ever so anxious to do ready justice, he cannot do so, because his order would be reversed on appeal.

On occasions of suspicious death, burglaries and robberies the police are in their glory. A dead *fœtus* is found lying in the middle of a cross road. The *Goraet* (called *go right*, because he always *goes wrong*) proceeds to the *thana*, and informs the *Thanadar* that a *luash* is found! that the umbilical cord has not been cut, and that the child must have been purposely and wantonly exposed to meet a fatal end. The *Darogahjee* cross questions the *Goraet*, and ascertains that a suspicion of an intrigue between *Kuloo Kulwar*, only son of the rich *Sahoo Bhowanee Kulwar*, and *Mosummat Lutchminea*, a young widow, had for some time been current in the village of—.The *Goraet* declared that he was positive the child was their's. How far is the house of the *Sahoo* from the place where the *fœtus* was found? Only *five coss Durogahjee*! Is *Bhowanee Sahoo* rich? *Lakho rupeea ka dowlut haee khodubund*. The very man says the *Darogah Saheb*. Here *Jubber Khan*, go and bring me *Kulloo Kulwar* and *Lutchminea*, while I send a report to the Magistrate Buhadoor. While *Jubber Khan* is going on his errand, the *Thanadar* sends the putrid *fœtus* to the Magistrate, and intimates, "that the practice of infanticide is daily increasing; that the *Huzoor* is aware that the *turukkee khwa* has not the power to investigate

such charges without an order from the *Huzoor*; that the *Gorniet* had given such information as to induce the *fidwee* to believe that he could trace the parties, &c. &c. To this the Magistrate replies; make the investigations *husb-i-zubituh*.

*Jubber Khan* brings over *Kulloo Kulwar* and his reputed *Dulcinea*, and they are at once put into the stocks as proved malefactors. But they have not come to the *thana* alone. A *Chumurin*, an old, withered hag, who deals in drugs and philtres, is also brought as a witness against the parties. She swears that some nine months back she was sent for to the house of *Lutchminea*, who asked her whether she could administer any portion to hide the effects of love? That she, the witness, did give her a powder for which she received one rupee. But the prisoner, *Lutchminea* flatly denied that she ever had a child, and alleged her readiness to undergo an examination by midwives. The *Thana-dar* has his wits about him, however, and does not think proper to permit an examination. Next morning the old *Sahoo Bhowanee Kulwar* comes over to the *thana* to bespeak the *Darogahjee's* good offices; and he ventures to hint that his son is innocent. What have I to do with that, *Sahoojee*? The *Gorniet* swears to your son's guilt, and the *Dacc* swears that *Lutchminea* bought a powder from her. I have the Magistrate *Bahadoor's*

*hookoom* to apprehend and *chalan* the parties, and go they shall. The *Kutcheree* is only twenty miles off, and if your son and *Lutchminea* are innocent, of course the *Saheb Buhadoor*, whose justice is as famed as that of the renowned *Nousherwan*, will release them. The *Sahoo* finds that he must bleed and pour out the contents of some of his beloved money bags. He accordingly makes a bargain with the *Darogah*, to release his son at once for one hundred rupees cash. Very good says his worship, release *Kulloo*. But Mr. *Kulloo* refuses to budge a foot unless his beloved *Lutchminea* is permitted to accompany him, and old *Bhowanee* is forced by his son to pay fifty rupees in addition for her release. They are released, and go their way rejoicingly. While the *Thanadar* orders a *kulleen* and whiffs away in delight, uttering an occasional *Ullam-dool-illah* ! Of course a report is made to the *Saheb Magistrate Buhadoor*, that there is no proof against the accused parties ; that the *Goraet* is a liar and a *moofsid* for having implicated *Kulloo* and *Lutchminea* ; and that in the *fidvee's ukkil nakis* the *Goraet* is deserving of punishment. The unfortunate wretch is suspended by orders of the Magistrate, and is eventually dismissed from service and imprisoned.

A gentleman once ran off with the daughter of a respectable *Moosulman Zamindar*, one *Loll Curwn*

(anglice *red ears*). The father was indignant and complained to the Magistrate, and begged that the *Kotwal* be at once sent with a warrant to search the *Saheb's* house for his beloved *Sukkur Lub*. A most stringent order is passed by the Magistrate *Buhadoor*. The *Kotwal* proceeds in state and demands admittance to the house of the *Saheb*. The *Saheb* comes out himself, receives the *Kotwal* very graciously, and begs of him to walk in. A purse of fifty gold-mohurs is slipped into the *Kotwal's* hand, and the *Saheb* tells him "my friend, you are an honest man, and a man of intelligence, and you have a warrant to search my house for a woman known as *Shukkur Lub*, a daughter of that worthy man *Loll Cawn*. Search in God's name; but you need not break open my boxes and almirahs, in which my valuables are kept." The *Kotwal* searches every room, every hole and corner is examined in the presence of the *posse committatus*, and half-a-dozen witnesses from the neighbourhood; but no woman is forthcoming. Search the beds and the pillows; rip open the *newar* of the beds shouts the *Kotwal*; perhaps the woman may be hid there. But nothing suspicious even is found. The *Kotwal* goes away and reports every thing duly to the Magistrate; forgetting, of course, to mention that a purse of fifty gold-mohurs had been put into his hand, and that it was, in fact, at the time of making the report, in a secret pocket in his vest. Did

the Saheb actually abduce the girl? You enquire, and was she really in his house, when a search was made by the *Kotwal*? To be sure she was. Being a beautiful creature, a pearl of price, the *Saheb* who was a wealthy *Soulager*, would have gone to any expense to retain his beautiful *Shukkur Lub*, and she was snugly ensconced in a large cloth's almirah, which was not looked into by the *Kotwal*!

The indigo planters in the district are great sufferers by the trespass of cattle. Indeed the *Ahirs* commonly take their herds into indigo fields for cheap pasturage with malicious intent, and a body of them, armed with *lathees*, accompany the cattle to protect them in case of ejection or seizure for trespass; desperate affrays with the planters' servants occur. It is true that a special enactment for the protection of the indigo crops was passed in 1832. But still the planters cannot always obtain redress. The *Thanadars* are either in their pay, and oppress the people for the planters, or they are against them, because they are unwilling to purchase protection from the officials. A curious and laughable story was told me some-time ago, which I shall relate for the edification of my readers. A planter was greatly annoyed by the trespass of cattle in his indigo fields. He seized them repeatedly and sent them to the *thana*; but the *Thanadar* was not his friend, and the cat-

tle were invariably released. One day the planter was dining with the Magistrate, and, in the course of conversation, asked whether he could shoot any cattle he found in his fields, without subjecting himself to punishment? By no means said the Magistrate. Can I maim them by wounding a limb? No, you would in that case be punished. Oh! hang it, I could dock them, surely? Why, yes, there is no great harm in docking them, I imagine said the Magistrate. Some few days afterwards the *Thunadars* reported that the *Saheb-Godara* had sent in twenty head of cattle, minus their tails. The *Thunadar* begged to send them into the Magistrate for inspection and orders. They were ordered to be sent in with their owners. On the same day the planter wrote to the Magistrate, and some other friends, to favor him with their company at dinner. They went. The covers were laid, and the soup produced. It was pronounced delicious by all the company, and by the Magistrate in particular, and all parties went away satisfied with their host's hospitality.

A few days afterwards a summons was received by the planter to attend at the Fouzdaree Court, and to answer a charge brought against him for mutilating cattle. He appeared in person, and after hearing the charge and the proofs, readily acknowledged that he had cut off the tails of

twenty head of cattle from the very roots, because he had found them grazing in and destroying his indigo plant. But my good sir, what could you do with so many tails? Do, sir? Why, I asked a number of friends to dinner, and they and I acknowledged that it was not only humanity to remove the caudal appendages which daily subjected them to the severest tortures under the hands of the unfeeling *Ahirs*, but a just retribution for the damage done by them with their other extremity; and as to the utility of the tails; we had never eaten finer ox-tail soup in our lives. The Magistrate laughed heartily, and dismissed the case.

#### No. XVIII.

The *moghalitah-deehee* of the subordinate officials, of every grade and denomination, is a constant source of vexation to the superior officers of every department, and a general subject of complaint. I have already mentioned a few instances in which dust has been thrown in the eyes of the *Hakims*, and I shall proceed to notice a few more.

The *Nazir Saheb* directed me to proceed to Patna, to make enquiries connected with a revenue de-

faulter, and by a singular coincidence I witnessed some strange proceedings, which I shall endeavour to describe for the edification of your readers.

In the ancient and well-known city of Patna, there lived once upon a time one *Syud Bakur*, who rejoiced in the honorable distinction of being one of the *Khas Sowars* to the *Huzoor Saheb Magistrate Buludoor*. He was so highly favoured by his *Naseeb* and the *mehurbanee* of the *Saheban Aleeshan* that he rose to be *chief Darogah of Shubgushtee* in the aforesaid city. A curious system exists of having two Superintendents of police, whose duty it is to go about and to keep the Magistrate informed of the doings of the *d'oghas* of police, and to find out and let the *Huzoor* know the *Nufsoolhat* of any important *mokudumma* that may be pending. I need hardly remark how very important such an office is, and how greatly a *Darogah of Shubgushtee* has it is his power to influence the decision of any case. Nor how much he has the means of ruining or forwarding the views of any *Darogah* of police. My conviction is, that a Magistrate, who is not readily accessible at all hours to the people under his charge, is unfit for his trust. He should hear every thing that anybody may have to say, but he should never take aught for granted that he hears without proof or strong presumption.

It was discovered by the authorities that a conspiracy for the subversion of the British government was in embryo. For years the flame had smouldered, but the *iqbal* of the *Koompanee Bahadoor*, and the bayonets of their army, prevented any outbreak in the provinces. The immediate cause of disaffection was the resumption of the *muafee* lands. Hundreds of proud Mahomedan Chieftains, who lived in affluence, and depended solely upon their *muafees* for the support of themselves and their numerous retainers, were reduced to poverty. But matters were not matured; "the pear was not ripe." Yet it was evident that a cloud had come over the prosperity of the *Koompanee Bahadoor*. Their arms had met with a reverse in Kabool. The Sikhs were in force on the Sutledge, and threatened the overthrow of the British Government. The Nepalese, secure in their hill fastnesses, and protected by the formidable belt of *Tarree*, which, intervened between their country and the provinces of the plain, were eager to measure swords with the *Kompanee*. It was more than suspected that intrigue was carried on between the Courts of Lahore and Katmandoo; and that they mutually communicated their intentions in regard to the invasion of Hindoostan. The mistaken system of education of the Natives in European literature had prepared hundreds of youths for employment by the Rajahs and Nuwabs,

whose duty it was to translate the English newspapers to their Highnesses. The tone of the letters of the local newspapers was generally improper, inasmuch as it shewed the Native Princes that the writers freely canvassed the measures of Government and pointed out the weak points of its policy. The military force at every station and in every large cantonment was accurately known through the medium of the local press. The way in which the Nepalese could act against the British authority most effectively was pointed out by the writers of inflammable articles. Who then can wonder that the Nepalese were intriguing with the Native army, to turn upon their employers? And who can wonder that disaffected parties arrayed themselves to second the wishes of the Court of Katmandoo? Even the Rajahs, who lived under the British protection in the vicinity of Nepal, were suspected of covertly aiding and abetting the enemies of the Government which fostered them.

The principal Agents in the matter were *Khwa-jeh Saheb*, a wealthy and influential Zemindar; *Shah Gubbur-ood-deen*, a holy Syud, whose influence over the Moosulmans was great, as a *Peerzadah* or son of a prophet; *Rahut Allee*, a noted forger and *budzat*, but exceedingly clever, and very much feared for his unscrupulous villany: *Syud Bakur* the *Darogah* of *Shubyshtee*, and *Moofsidh*, a

common regimental Moonshee, then with the— Regiment of Native Infantry. The ostensible grievances were, the general resumptions of *muafee*, and the *messing system of the Jails* ; the former of which, it was pretended, had deprived thousands of their means of maintenance, and the latter was complained of as a measure to make all persons, incarcerated in the Jails, *Kristans*. The Sepoys were egged on to mischief by the Regimental *Moonshee*, by being reminded of the daily-increasing bad faith of their *Feringhee* masters ; of their inability to retain their stupendous Empire in India without their aid ; and the certainty of any new power making such conditions with them for their general secession as would insure to the sepoys great privileges and high dignity. The Mosulmans were reminded that they were a conquered race, conquered by the “dogs” they still abhorred and despised. The Hindoos were told that the messing system of the Jails and the practice of transportation beyond seas, as in force among the *Ungrez Bahadoor*, were slow, but sure modes of undermining the time-honored usages of Brahminism. The day fixed for the *denouement* of the plot was the festival of the *Mohurrum*, when the constant noise attendant on the processions would tend to mislead the authorities as to any riot that might actually occur.

But one of the Mohomedan Native officers of the——regiment, who had only been partially admitted behind the curtain of intrigue, becoming alarmed at the result of the projected insurrection and fearing also the loss of his snug berth, informed the Major of the regiment of what had been concocting so industriously for months. The Major, like a wary soldier, at once proceeded to the residence of the regimental *Moonshee* and apprehended him and seized all his papers. When these were read, the whole plot was unravelled, and all that remained for the authorities to do, was to order the apprehension of the principal conspirators and to adopt measures for the suppression of any disturbance that might occur during the *Mohur-rum* processions.

But how shall I describe the panic that prevailed among the generality of the English community, who, instead of joining together and acting in concert, were too much frightened to think or act concertedly in adopting remedial measures for the emergency! it was given out, and believed in the station, that the Surveyors and Planters, in the district and in the neighbouring Zillahs, had been murdered, and that the troops at Dinapore and its neighbourhood would shortly become subject to the same fate. Extra troops were stationed at the *Golghur* (that stupendous monument of the

folly and ignorance of a by-gone generation) and the Treasury. The ladies were requested to seek the protection of the troops ; and the Subaltern on duty being asked by a lady whether the sepoy's muskets were ready for action ? replied, yes *madam they are loaded with large charges to try em.* Reports were rife that the planters, the Settlement Officer, and Surveyors, in the Chumparun district, were reported to have been massacred ; indeed the majority of the European residents at Patna were in, what is vulgarly called, a horrible funk. It required but an outbreak, headed by a resolute leader, and the raising of the green standard of the Prophet, to excite a general insurrection, that, in the state of affairs above described would have ended in a second Kabul tragedy.

The Magistrate issued the most stringent orders for the apprehension of the parties implicated in the papers of the regimental Moonshee ; but for a while his efforts were fruitless. The usual return of *rooposhee* was made to all the Magistrate's warrants for apprehension. At length *Ruhut Allee* was taken ; as for the *Khawajeh Saheb* his capture appeared to be so doubtful, that the Magistrate went to his house, personally, in the night and forced his way into his bed-room ; but although the bed was warm, and it was evident that it had, been occupied only just before, yet the *Khawajeh*

could not be apprehended. Reader, perhaps you require to be told, that the confidential *Syud Bakur* upon whom the Saheb Magistrate depended in his greatest emergencies, was in the pay of the *Khawajeh* and *Rahut Allee* ! The holy *Syud* was hereditary Chief of the *Bhurroos* ; (please refer to Shakespear's dictionary for the exact meaning of the term) and received a portion of the earning of all the *birds of song* in the city of Patna and its suburbs. The *Khawajeh Saheb* had a sister of the *Syud* as a favorite mistress ; and whenever the Magistrate ordered the seizure of the *Khawajeh*, *Syud Bakur* managed to give him timely notice to escape. At length, however, all the alleged conspirators were apprehended, and confined separately, and great were the expectations of the whole country as to the steps that would be adopted for their punishment.

While matters were in this unsatisfactory state the *mohurrum* approached. The *Katul-ka-rat* (night of massacre) is at hand, and detachment of troops are ordered hither and thither to protect the several parts of the town. When, suddenly a hue and cry are heard *Dakoo ! Dakoo !—telingah ayah ; Bhago, Bhago !* The detachment rushed as they best could through the crowd that was flying in every direction, frightening them the more ; but where the *Dakoos* were no-

body could tell. Troops were ordered from cantonments, and the greatest fears for the fate of the opium factory, and the European residents in that part of the station, prevailed. The night passed off wearily and sleeplessly, and parties congratulated one another in the morning on their escape from death or ravishment. The houses of the European residents at the station, I am noticing, are situated in small groups along the bank of the Ganges river, and extend over a length of eight or ten miles, and consequently the inhabitants are unable to assist each other in time of need.

But patience, reader, and see what the morrow shall bring forth.

## No. XIX.

Next morning there was a gathering together of all the notables, and one eagerly questioned the other as to what he knew, or had heard, of the occurrences of the night? But nobody seemed to know what had originated the panic of the previous evening. Parties went up all the one hundred and forty three steps leading to the pinnacle of the *golghur*, and from hence anxiously surveyed the whole country round, with telescopes to ascertain, if

possible, what was the cause of the secret dream that weighed like an incubus on them. But nothing could be discovered, all appeared in a state of repose. At length, as the morning advanced *Syud Bakur* reports to the authorities, that a *camel* had been frightened by the *tom-toming* and firing of the procession, and had rushed into the crowd upsetting right and left all that came in his way. The mob shouted *Dakoo* and a panic spread like wildfire ! ! !

The fate of the residents of the opium factory still remained to be ascertained, and also of the detachment that had been sent for their protection and that of the Government stores? A Subaltern was despatched on horseback, and on his reaching the godowns, he was agreeably surprised to hear shouts of merriment. "Hallo! Captain Snooks, how are you all?" asked the Sub; "Jolly," said Snooks, "I never passed a pleasanter night, and trust I may have several more such nights yet. Nothing but broiled bones and beer and billiards all night, my boy. What dye-call-'em, and I were right Jolly."

But the trial of the conspirators was to come on, and people anxiously waited the decision of the authorities. It was expected that severe punishment would be resorted to, as an example to the

whole of Hindoostan. The proofs, as far as I could ascertain from the officials of the Adalut, were *first*, that letters from *Moonshee Rahut Alee*, *Syud Gubur-ood-deen* and *Khwajeh Saheb* were found in the house of *Moonshee Moofsidh*, urging him to the performance of "the good work;" promise of a large reward were held out for the future; intimation that several lakhs of rupees were at his disposal for the work in hand. *Second*, the confessions of some of the native officers, that they had been tampered with by the *Moonshee*, and that an insurrection was in agitation. *Third*, the confession of *Moonshee Moofsidh* himself, that he was a tool of *Rahut Alee* and *Gubur-ood-deen Shah*, with whom he had frequent conferences, and who alleged that they were Agents for the Rajah of Nepal, and the influential Zemindars of the neighbourhood.

The *Khwajeh Saheb*, *Rahut Alee* and *Gubur-ood-deen Shah* flatly denied the charges brought against them, and alleged that they had never seen *Moonshee Moofsidh*. They denied the genuineness of the letters found in the possession of *Moonshee Moofsidh*, and alleged that they, as well as the seals, were fabrications. They called the Court's attention to the fact, that in a number of cases which had been tried, and parties implicated on the strength of documentary evidence,

the letters adduced in proof had turned out to be forgeries, trumped up by the enemies of the accused, to ruin their fair fame. They loudly and bitterly protested that they had been forced from their homes and kept in durance as felons on, at best, but weak presumption. That the Magistrate had acted with the zeal and ardour of youth, for which he himself was culpable.

All this was openly discussed in the bazar, and, of course, people differed in their opinions. But the general impression, was, that the parties were really guilty of a conspiracy and the knowing ones said that if they were recognised by *Moonshee Moofsidh* there could be no doubt but that they would be blown off from a cannon's mouth, as a grand *moral lesson* to the world of India, of which Shah Soojah had set an example in Affghanistan. At the same time it was hinted that a sum of twenty-five thousand rupees had been offered to *Moonshee Moofsidh* to fail in the identification, and that a very *hoshyar* and *chalak Saheb* was expected from Calcutta to assist in the defence of the conspirators. And that *other modes* of propitiating the clemency and biasing the judgment of the *Saheban Aleeshan* would also be adopted. I could not help wondering how communication could be effected with a prisoner, guarded by sepoy, by other prisoners, who were themselves

confined in a mass of brickwork like the *Golghur*. So being of an inquisitive turn of mind, I determined on finding out the secret. I made myself very agreeable, and mixed freely with the *Jacks in office*, and in a convivial moment learned the trick. Suppose a prisoner is confined under the bayonets of sepoy, he must be permitted to eat bread. The preparer of food is bribed, and a short note is put into a *chupatee*, or a sentence is written on a plate, and when the bread is taken up the prisoner reads what is written, and expunges the characters. A short moral sentence is always a hint to the prisoner. For instance, *may the blessed Prophet bring you comfort in this bread, or cheer up friend ! that which is written, is written.*

Well, the trial came on before the extraordinary commisson appointed for the purpose. The defendants were all brought up before their worships, and confronted with *Moonshee Moofsidh*. He persisted in his story, that he had several interviews with *Rahut Alee* and *Gubur-ooddeen Shah*, but that the *prisoners were not the parties !!!* What was to be done ? The old woman called by us the *Koompanee Buhadoor*, had been frightened. The *Burra Sahebs* had made a great report to the *Council*. The safety of the empire was supposed to have been jeopardised. Some of the most in-

fluent people of the country had been apprehended, even that paragon of Darogahs, *Syud Bakur* the *nimuk-purwurdah* of the *Saheb log*, who was so highly honoured, that the *Lord Saheb ka Miss* had taken his likeness, even he was proved to have been in league with the conspirators.

But a very influential *Saheb*, a *burra admee* had come to make *shifarush* for the conspirators, and it was notorious that he had pocketed *the blunt*. *Syud Bakur* also exerted all his powers as chief *Bhurooa*, and mollified the *mizzaj* of some of the *Saheban Aleeshan* by discreetly sending forth his sweetest birds of song to warble their dulcet notes in the ears of the *Sahebs*. The result was, that all the prisoners were released *from want of legal proof*.

However, the knowing ones were of opinion that the acquittal of the prisoners was a political dodge: and, under the circumstances, the wiser course that could have been pursued. To have brought conviction home to the prisoners would have been to shew the people of Hindoostan, that the Sirdars and Zemindars, who were fostered by the *Koompanee*, were eager for a change of rulers; that the police officials and the sepoy of the *jungee pultuns* were unfaithful to their *salt*; that *Moulvee Rahut Alee*, and others like him, who had been honored

with important revenue and judicial trusts, were ready to turn upon the *Koompanee's* government. It was sufficient that the conspiracy had been suppressed in the bud, and that the parties implicated were known. And it was good policy to let the world know, that the *Koompanee Buhadoor* did not doubt the fidelity of her army.

#### No. XX.

I have "said my say" as to matters in *Fouzdaree*; and shall now give my readers a few revelations in the *Revenue* department of the State. This, as well as the police, comes home to every man's door. The *Putwaree* system; the *muhukma Commissioner-koorkee*; the *kanoogoes*; *suzawuls*; the *Tuhseeldar* and *Peshkars*; the *Sheristedar* and his satellites, are all deserving of notice. The *revenue settlements*, and the ordinary and extraordinary ways and means whereby the officials make money, and the zemindars and *puteedars* lose their estates; all these are worthy of prominent mention, I have been myself a humble ryot and have felt the insolence and oppression of the "Jacks in office." I have had the produce of my little field, which with the labor of my wife and little ones, I had matured, and expected to reap, attached and sold, despite my

complaints to the *Hakims*. But my office of *Nazir's Orderly* has shewn me strange scenes, which it shall be my business to describe faithfully to my fellow-ryots, as a beacon to prevent them from suffering from the oppression carried on under the sanction of the law ; and as a duty to my employers, the *Saheb Koompanee Bahadoor*, whose *nimuk-purwurdah* I am, sanctioning them under false coloring. The *Saheban Aleeshan* little dream of the hundreds of ways in which grinding oppression is practised under their very noses. Be they ever so vigilant, they are deceived by the native officials ; and it is only by some lucky chance that they stumble upon the practices which pervert the intentions of justice. If they be ever so clear sighted, they are made to see through the eyes of others. How is this possible ? you indignantly ask ; are not the Civil Servants of the Government the *elite* of England ? Are they not some of them acknowledged to be the most talented men of the country ? Has not this class furnished some of the ablest Statesmen in the world ? All this I acknowledge. But what can they do ? I have stood behind the chair of the *Collector Saheb*, and I have seen him absolutely unable to go through the official drudgery of the day. I have seen him defer a case day after day, in the vain hope that he would find time for investigating it thoroughly. But, alas ! such leisure could not be found. I have

seen his subordinate European officials similarly puzzled with work. How then can you be surprised, that these gentlemen are obliged frequently to let their decisions pass under the force of circumstances they cannot overcome, in order to shew a good *nuksha* to the Board. Hence I say they require promptings from the people who are behind the scenes.

I had held possession of my *jote* of five beegahs of land in the village of Moobarukpoor, for upwards of fifteen years, and my progenitors had possession for upwards of half a century. We had never paid more than two rupees a beegah, or ten rupees per annum, to our old zemindar. We were protected by the *kuwaneen-i-sircar*, which declares that *no khoodkasht, chupperbund asamee shall be liable to enhancement of revenue, except in due course of law*, and I reposed in confidence on the *insaf* of the *sircar*. But *Bulbhuddar Singh* had purchased the village by private sale; and he had served all the *asamees* with a notice to quit, or to pay 4 rupees a beegah. I went to the *Dipty Sahab* and gave in an *oozerdaree*; and after hearing both sides, the *Dipty Sahab* ruled "that *Bulbhuddar Singh* was merely *kibaladar*; that as such he was merely a *kuem-mukam* (locum tenens) of the zemindar, and could not legally demand enhancement of rent from a *khoodkasht ryot*.

That even were *Bulbhuddar nilamdar*, *baillut bagee*, he was debarred by Reg. 5 of 1812, and Act 1, of 1845, which expressly declared 'that no auction purchaser shall have the power to enhance the rate of *khoodkasht chupperbund asamees*.' "

Hear him! said I, hear him! here is wisdom! Here is a true *ryut purwur*! But, lo! no sooner was my field ripe for the sickle, when a fellow put into my hands a dirty bit of paper, with unintelligible Nagree characters written thereon, which he verbally told was the *Putwaree's wasil-bagee*, shewing that I owed *Bulbhuddar Singh* the sum of 10 rupees! I could not read; so I took the paper, in great dismay, to a *Lallah* in the next village, and he read as follows:—

Account of receipts and balance for the year 1253 Fusilee, Paunchkouree Asamee Mouroosee.

Five beegals jote, at the rate of 4 rupees a boogah, in all 20 rupees for the entire year.

For the first half year, due 15 rupees—received 5 rupees.

Balance claimed,	...	...	10	0	0
Add interest for 15 days,	...		0	2	0
Mursoom (dues) Putwaree,	...		0	0	6
Total due to Bulbhuddar Singh,			10	2	6

(Signed) GUJJUB LALL, *Putwaree*.

Seeing how prompt justice was rendered me by the *Dipty Saheb* on a former occasion, I again waited on him, loudly demanding justice. *Dohae!* *Dipty Saheb!* *Dohae Koompanee Bahadoor!* Fool! said the *Dipty*, why are you bawling yourself hoarse for? I can listen to nothing unless you present a petition on stamp paper. But, sir, I urged, my crops are distrained; my wife and children will starve, unless speedy justice be rendered. From whence shall I get funds to purchase a stamp, and to pay for engrossing the petition? All that I could get for my pains was, to be turned out of the room for my importunity.

But finding no help for it, I sold my *pugree* and purchased a stamp, and getting a petition written, which I fondly conceived would have melted a heart of stone, presented it next day. The *Dipty Saheb* at once passed an order to this effect; "the petitioner is at liberty to give security to the *kibaladur* for the amount of distress, or to deposit the money in the treasury; and then to institute a *bejah koorkee* suit; ordered that the petition be, *dukhl duftur*."

But, *Junab-i-alee!* I entreated, I sold my very *pugree* to enable me to present a petition on stamp paper to your honor, and do you call this redress. I ask the prophet to witness that the demand is

unjust and illegal, and you desire me to deposit 15 *rupees*. Where in the name of the prophet shall I get that sum? But the *Dipty Sahab* plainly told me that he was helpless, and that unless I did as he directed, he could give me no redress. Finding myself *lachar*, I borrowed fifteen rupees from the village *Muhajun*, at the rate of four pice per mensem interest, upon each rupee, or 75 per cent *per annum*!!! (read this ye ghosts of usurers and learn a lesson from the unsophisticated mild Hindoo) and deposited the money, and had my crops released for the nonce from the distress.

## No. XXI.

I had a very moving petition drawn out by *Lallah Seetal Purshad*, commencing with *zoolm hae layek insaf, wuh jour hae kabil iltifat*. I set forth that I was hereditary *asamee*, and by *Qawaneen-i-Sircar* was not obnoxious to enhancement of rent. That I had a jote of five begahs of land in *mouza Moobarukpoor*, and had never paid the old zemindars more than two rupees a beegah, or ten rupees per annum, *for malgoozaree*. That I had paid five rupees, and when the balance became due was ready to pay it. That *Bulbul-dher Singh, the kibaladar*, had wantonly served me

with a notice to pay him 4 rupees a beegah, but that owing to the *insaf-i-nausherwanee* of the *Huzoor*, the notice was declared to be illegal. That notwithstanding *Bulbudder Singh*, whose *budmashee* and *zoolm* were well known to the *Junab*, had levied distress on my fields to force me to pay an unjust demand and I prayed for justice.

*Bulbudder Singh's Mooktyar*, *Lallah Debee Purshad*, presented a defence, in which he stated that his client was purchaser of the village, and had served a notice to all the *asamees*, under the provisions of Regulation V. of 1812. He quoted several *Nuzirs* (precedents) by which his client was borne out in enhancing the rents, &c. &c. *Gungu Dass*, *Putwaree*, deponed that he had written the *jumma wasil bagee*, on the score of which distraint of *Paunchkourree's* property had been made, that the account was correct at the rate of four rupees a beegah, and that the sum demanded, viz., 10 rupees 2 annas 6 pies, was justly due. I could stand this no longer, and shouted out, *Ay! Junab-i-Allee!* that man is a liar. He is a *Putwaree*, and every *Putwaree* is a liar. Zemindars have silver rings in the noses of the *Putwarees*, and therewith lead them as they please. The *Saheb* asked the *Putwaree* whether more than ten rupees per annum had ever been realized from *Paunchkourree*? To

which a negative was returned. How then do you say that the excess of demand is just? The *Putwaree* submitted that he acted according to the orders of *Lallah Debee Purshad*. The *Dipty Saheb* decreed for me with costs, and ruling that the distress was vexatious and illegal, released me from the remainder of *Bulbhudder's* claim. But *Lallah Debee Purshad* was not satisfied. He asked whether the *Hakims*, whose orders he had quoted, were ignorant of the laws, that their judgments were to be over-ruled summarily? And the *Lallah* began quoting so many *kantractions* and *surkoolar chittees* that my liver became as water. But the *Saheb* ordered him to be turned out, and bade me be of good cheer, and to go and reap my harvest. And I did so with a joyous heart, well pleased that I had got the better of both the *Putwaree* and *Bulbhudder*.

But, lo! a month afterwards I was served with a notice from the *Moonsiff's* Court, intimating that *Bulbhudder Singh* had complained against me for the amount of annual *malgoozaree*, praying the Court to authorize his charging me 4 rupees a beegah, or 20 rupees for my jote per annum. I went to *Seetul Purshad* and asked him to write a petition for me; but he told me that this was a *lumburee moquddumma*, and that I must consent to undergo considerable expence, and to

employ a regular *Vakeel*. I was in despair. I had not a rupee in the world, so was obliged to pledge my pair of oxen to the village *Muhajun* to raise funds for the defence of this suit. But I rested my hopes on the blessed prophet and the *insaf* of the *Hakiman-i-Adawlut*.

My *Vakeel* recapitulated the arguments used by the *Dipty Saheb*, and quoted a host of regulations and *kantractions*. But the *Moonsiff* merely asked the *Putwaree* whether the *itilanamah* had been served upon Paunchkoree agreeably to Regulation V. of 1812? To this the *Putwaree* replied in the affirmative. I myself did not deny it, but produced copy of the *Dipty's roobukaree*, in which the notice itself was pronounced illegal. But the *Moonsiff* threw away the *roobukaree* with contempt; *Kuon Dipty Kulluctur our kuon Hakim-i-Adawlut Dewanee*. (Oh ye Gods! Does he pretend to compare the *Dipty's* contemptible intellects with mine!) The *Moonsiff* then asked the *Putwaree* whether the lands of my jote were capable of paying 4 rupees a beegah, and what were the general rates of the district? The *Putwaree* submitted that my jote was worth 5 rupees a beegah; that was the average rate of the village. The *Moonsiff* decreed for *Bulbhuddler* casting me, and declaring me liable to pay 4 rupees a beegah in future. My *Vakeel* advised me to appeal, but I stared stupidly

in his face. Do not you understand me, friend, he said ; appeal to the *Saheb Judge Bahadoor*, and you will be righted. The Moonsiff has warped the law from fear of *Bulbhudder*, and the Judge Saheb will reverse his decree. Oh ! Vakeel, I answered, where, in the name of the prophet, am I to get more money to fight with *Bulbhudder* ? I have sold my oxen ; I have lost my cause ; I shall be ousted out of house and home and you tell me to appeal ! Could appeals be heard without putting us poor *ryuts* to ruinous expence ; they would be salutary ; but as matters are, the *long purse will always carry the day against a poor man*.

I had observed *Bulbhudder* in the Moonsiff's Court, standing alongside his Vakeel. He seemed to be troubled with a curious nervous movement of the right hand across his throat. And whenever the eyes of the Moonsiff and *Bulbhudder* met the latter invariably put his open hand, edge-wise, to his throat. This always made the Moonsiff turn pale and look another way. What the exact interpretation of this sign may be I know not. But I had lost my cause, and was not particular to ascertain the meaning of signs and telegraphs.

*Bulbhudder* took the earliest opportunity to sue me before the *Dipty Saheb* for the next *kist*, ac-

cording to the Civil Court's decree. I appeared in person, and confessed that the Moonsiff had decreed against me, and that *Bulbhudder's* cause was a good one this time. Do you intend appealing, quoth the *Saheb*? No, sir, I replied; I give in and only pray that my jote may be given to any one else. If *Bulbhudder* will release me of all claims, I will resign my jote. God and the prophet know that the *Saheban Aleeshan* have a peculiar mode of administering their own laws. One *Hukim* passes an order to a certain effect, and another passes one diametrically opposite to it. Both fancy themselves to be right; either the laws are *enigmas*, or the administrators are over-instructed in them. God help us poor *ryuts*.

## No. XXII.

I showed in my last how I had been forced from my *jote*; and it was in consequence of my distress that I applied to my friend *Suntokhea*; the result of which may be seen by referring to the two first numbers of these revelations.

I observed that I alone was not the sufferer. During my incumbency as an *Orderly* I have witnessed scenes that, if described with order,

rhetoric, would induce my readers to think that I am not dealing with facts, but endeavoring to harrow their feelings with imaginary tales of distress. I will leave such matters for the ingenuity of romance-mongers, and give you the naked truth, which requires no high-coloring to render it interesting. There lived in the village of *Tandah* an opulent cultivator, by name of *Bhuwanee Singh*. His ancestors had been the *Zamindars* of the village ; but during the first revenue settlements by *Joonateen Dunkeen Bahadoor* his father had refused to enter into the necessary engagements, alledging that the assessments were too heavy, so that at the time of my story, *Bhuwanee Singh* was cultivator of fifty *beegahs* of as fine land as you would desire to see for miles around. The *nalgoozaree* on these lands was 1 rupee 8 annas a *beegah*, or seventy five rupees per annum. The *Zemindars* of *Tandah* were also opulent men, and were never a day behind the fixed time for payment of the *kists* due to the *Sircar*. But the *halooqa* was known to be profitable, and was coveted by the *Vakeel* and *Umlah* ; and a plot was entered into between them to force it to be sold when they would pounce upon it as legal prey and appropriate it as their own.

It is well known that no Native, how rich soever pay money the moment it falls due. unless he

has the dread of punishment or disgrace before him. It is a practice in the Revenue Courts of the *Sircar Bahadoor* to issue *dustucks* for the *malgoozaree* the very day the *kist* (instalment) became due. This was not done in the village of *Tundah* for three several *kists*, and the *zemindar* became careless and did not pay his next instalment. The *Huzoor* was duly informed of the default. He enquired how the *zemindar* could be a defaulter when he was known to be opulent ; and whether a *dustuck* had been served on his ? Yes, your honor, was the reply. Here it is, duly signed and sealed. Serve him with a second *dustuck*, and direct the *Nazir* also to send a smart *moluzim* to ascertain the cause of *Dowlut Singh's* default. The order was obeyed, and the *Nazir saheb* dispatched me on this service. Go, *Bhaee Panchkouree Khan*, said he, and bring that *moofsidh Dowlut Singh* to his senses. At the same time he gave me a knowing look that intimated he had something more to say. I made a great bustle, pretended to start at once, but took myself straight to the *Nazir's* house. Here I found *Moulvee Vageel*, and *Lallah Moonshee* waiting for me. They detained me until the arrival of the *Nazir* ; and I then received instructions to go to *Dowlut's* village ; but instead of bullying him for the rent of the *Sircar Koompanee* to give him all the best compliments of the *Nazir* and the *Moon-shejee*. Tell him, said they, that we are his best

friends ; that he need not trouble himself about the *malgoozaree* ; for that the *Saheb* Collector will never find out that he is in balance, while we choose to befriend him.

Well, I proceeded to *Dowlut Singh's* house in *Tandah*, and most affectedly sported my *Chuprass*, so that any body could not fail to observe it, and announced myself as having come from the *Nazir*. *Dowlut Singh* came out in a fright, gave me a *charpuee* to sit upon, and anxiously asked what I had come about ? I was bent upon lining my own purse, so I answered, by telling him, that his *malgoozaree* was not paid, and that the *Saheb* Collector had sent me to apprehend him. Where is the *dustuck* ? he enquired. I showed him the notice with the *Huzoor's* signature and the broad seal of office. Upon this he appeared to reflect, and after a while, he said, "you must be tired, *Khan Saheb* walk in, and I will see whether I cannot make you comfortable ;" I did so, performed my ablutions, filled my hookah, and puffed away insolently, and expatiated on my influence with the *Nazir*, and of the *Nazir's* and *Moonshee's* influence with the *Huzoor*. But *Dowlut Singh*, I said, you know that *ushraf log* do not exert their influence for nothing. However, thank God, that you do not require our *Shifarish* ; for you owe the *Sircar* but : paltry two thousand rupees, and that is nothing

to such as you are *Dowlut Singh*. But I saw poor *Dowlut* wince, and after coaxing me a good deal, he began to tell me how he and the *Nazir* and *Moonshee* had been on the best possible terms; how he had been advised by them to be in no hurry to pay the *kists* due to the *Sircar*; how he had expended all the money on his son's marriage; how the *Muhajun*, with whom he had money dealings, refused to advance money without his mortgaging his *talooqah*. And now *Khan Sahib*, my hope rests with you and your influence with the *Nazirjee*. Here is a small sum for *pan-tumbukhoo*. I looked at the money, and to my disgust it was only five rupees. So I indignantly threw it down, and rising as if to go, I said, *salam Thakoorjee*, I shall inform the *Huzoor* that you refused to come with me. *Dowlut Singh* hastily ran and laid hold of my hand, and bade me sit down. His little son ran into the *sukun* where we were seated, and I saw a *kuldar ushurfee* which was hung round the boy's neck, and remarked how well it looked. The old *Rajpoot* took it from his boy's neck and put it into my hand, with a knowing look, at if deprecating any refusal. I took it, stroked my beard, and enlarged upon my official influence.

Having thus cleverly secured about four months pay, I turned on another tack, and told *Dowlut*

*Singh* that the *Nazir* and *Moonshee* had confidentially desired me to communicate their sentiments to him. I then gave him all the *soft saw&* *der* I could think of, and left him, quite assured that he need not trouble himself about his *talooqah*, and the *malgoozaree* due to the *Sircar*. I informed the *Nazir* and *Moonshee* of the success of my mission ; but, of course, said not a word about the gold-mohur.

The Collector was informed of *Dowlut Singh's* backsliding ; and after wading through the *nathee* of papers, and satisfying himself that the notice had (*apparently*) been served, he made a report to the *Sudder*, and obtained leave to sell the *talooqah* for the balance due to Government. In the days I mention, sales were not so scrupulously conducted as they now are ; and poor *Dowlut* was not aware of the impending calamity until one day before the sale. He rushed into the *Kacherree* and protested to the Collector that he had never been served with a single notice ; and plainly charged the *Moonshee* and *Nazir* with corruption and *fussadh*. Bring the *misl*, coolly said the *Saheb*. It was brought, and the Collector *Buhadur* himself turned over the pages, Here are the *dustuck* 3, *Dowlut Singh*, and your signature duly affixed. Call the *mushkooree peadahs*. They came and swore to having served the *dustucks*.

Sir, said the *Nazir*, I sent Paunchkouree Khan, a *molazim*, to bring the defaulter, and here is his *kyfeut*. I was sent for, and no sooner did I appear than *Dowlut* roared out, *Aye ! dhurmaotar !* that is the blackguard who brought me a message from the *Nazir* and *Moonshee*, not to pay the revenue, and he fleeced me of a gold-mohur. I looked sternly at *Dowlut*, and quietly submitted to the *Huzoor* that the man was mad ! I call the blessed prophet to witness. *Janab-i-alee*, that I did not so much as get a drink of water in the village of *Tandah*, and that I took some pieces of bread with me which I ate ! If the *Huzoor* will listen to such calumny, how can the servants of the *Sircar* be safe ? Here the whole of the officials present hummed forth a similar complaint. The Collector was in despair and ordered the sale to take place next day if the entire balance was not paid.

Suffice it to say that the money was not paid ; that the *talooqah* of *Tundah* was sold, and purchased by *Lalla Moonshee* and *Moulvee Vakeel*. That *Dowlut Singh* appealed to the *Alee Jah Commissioner Buhadoor* ; but could get no redress as the papers were right ; and that the auction purchasers got possession. The next number will show what they did, and how *Bhuwane Singh* was dealt with.

No sooner was the sale of *Tandah* concluded, then *Moulvee Vakeel* obtained a *kibalah* and *umuldustuk* and took formal possession. Notice for enhancement of rent was served on every *ryut*, and among others, *Bhuwantee Singh*, and his fifty *beegahs* of *mouroosee jote*, were not forgotten. He had always paid 1 rupees 8 annas per *beegah*, and was now directed to pay 5 rupee. But he was a tough old *Rajpoot*, and merely laughed the notice to scorn. However *Moulvee Vakeel* was not a man to give in, while a quirk or quibble was at hand, or a sheer face of brass could frown forth withering terrors ; so as soon as the first *kist* became due, he instituted summary process against him. The case was prepared by the *Umlah*, and heard before the *Saheb Shistant*, who had recently joined.

There were, first, the *Putwaree's wasil badgee* ; second, copy of the notice served on defendant, declaring him liable to pay 5 rupees per *beegah* ; third, the Collector's *kibalah* to the auction purchaser. To all these, old *Bhuwantee Singh* simply referred to the fact, that he was a resident, hereditary cultivator, from the cession of the province to affix *Sircar Koompane Buhadoor* ; that he held a *camk* signed by the *Saheb Kullan Joonateen*

*Dunkeen*; that by the regulations of the *Sircar* he was exempt from enhancement of rent; and that, please *Ramjee*! he would not pay a fraction more than he had done. While the *Saheb Shist-ant*, sat with a becoming gravity, with his beaver hat knowingly cocked on his head, Moulvee Vakeel eagerly said "*Junab-i-alee*! did your honor ever hear such insolence as has been uttered by that fellow? He says he will not pay a pice more than the *malgoozaree* he has paid, even if your worship order it!!! He presumes to defy the *Hakim*!" Well, well, pettishly said the *Saheb, choop ruho*. What are the sale regulations, *Moon-shee*? Now the reader will remember that the *Moonshee* was a joint proprietor with the Vakeel, and his cue, therefore, was to mislead; so he turned up Regulation 5 of 1812, Sec. 9. Here, sir, is the *kamoon*. Moulvee Vakeel did serve the notice for enhancement of *malgoozaree*, and is clearly entitled to a decree in the present suit. Decree for plaintiff was given accordingly. This is grand thought old *Bhuwanee Singh diggree to pah, lekin roopyea to morpass bah*, After a month the decree was executed, and the usual process for apprehension of the person was issued. *Th-mushkooree* that served the writ, was thrashed soundly by *Bhuwanee's* three sons, who were taken up for the assault by the *Thanadar chalaned*, and they were sentenced to six months' imprisonment.

each, and old *Bhuwanee* himself heart-broken and disconsolate delivered himself up to the *Nazir*. The case was called, the decree read, and *Bhuwanee* asked whether he would pay the amount? No, I will not, was his reply. For fifty years my father and I have never paid more than 1 rupee 1 anna a *beegah*, and not a pice more shall I pay. He was sent to jail. Moulvee Vakeel next gave a petition to the *Saheb Shistunt* for the sale of *Bhuwanee's* property. This was ordered of course; but it was strange that six fine cows, two stone sugar mills, and a stack of grain, were sold for only 18 rupees. The sale was sanctioned; but as the whole amount of decree was not paid, old *Bhuwanee* was, therefore, allowed to rot in jail.

When the next instalment became due to the auction purchaser, a summary suit was again filed with the usual processes, the return of the *Nazir* was *rooposh*. But the defendant and his sons were in jail; how then could the suit be defended? The result was, an *ex parte* decree for Moulvee Vakeel. This decree was also executed; and the *Nazir's* *kyfeut* was, that the defendant was in jail in a suit of the decree-holder, Moulvee Vakeel. He was sent for from the jail; but pleaded insolvency, and was released.

*Bhuwanee* was at large; his sons also were

released ; and they commenced ploughing their fields like men. They vowed that Moulvee Vakeel should rue the day he ever thought of oppressing them. Old *Dowlut Singh* and his stalwart progeny were also paupers ; and in the whole village a feeling of hatred and revenge was engendered against the *Nilumdar*. But the *Moulvee* was not one that would rashly venture his person within a village, the inhabitants of which were inimical to him ; and he laughed at the deadly threats of the tribe of *Rajpoots*.

He sent his *Karindah*, however, to *tuhseel* ; and on the first night of his arrival at the *chhownee*, it was fired : and he and his party were knocked down with *lattees*, as they ran out, to escape the devouring flame.

This was what the Vakeel had longed for and had anticipated, and he smoothed down his beard with the hand of satisfaction ; and prepared to act ; meantime *Dowlut Singh* and his stalwart sons, and old *Bhuwamee* and his sons, were so alarmed at their own violence, and frightened for the consequences, that they left their homes and fled. A very exaggerated report was made to the Magistrate of a case which required no coloring to heighten its enormity. The wounded men were sent into hospital ; and weeks passed before they

were declared to be convalescent. The defendants were not forthcoming until they were proclaimed as out-laws, when they made necessity a virtue and gave themselves up. They were tried, fully convicted ; and sentenced to imprisonment for seven years. Thus Moulvee Vakeel got possession of the entire *talooqah* at the expence of a few broken bones to his retainers.

This result made a serious impression on me. I reflected that my own case was not parallel in hardship. For here were zemindars and old *istimraree puttadars* turned out of their fields, and irretrievably ruined, in purse and reputation, by the machinations of a man, who had risen from the dregs of the people to be a Vakeel, by the sheer force of villainy, aided by, it must be confessed, great talent. Here were the well-meaning regulations of a Government, that would be peternal, misconceived and distorted, to suit the views of interested parties. And the *Hakims* what were they doing ? Alas ! I saw by my own practice that they were as children in our hands. Their various duties so interfere one with another, that a portion only could possibly be performed.

But there is such a thing as retributive justice even in this life, Moulvee Vakeel managed to keep possession of the entire *talooqah*, to the exclusion

of *Lalla Moonshee*. The latter worthy did not dare to contest the matter with the former, for fear of exposing his own share in the nefarious practices that have been related. The two foul animals hunted in couple while there was prey in view, but as soon as it was captured and consumed the strongest fell on the weak one and devoured him.

#### No. XXIV.

Most of my readers are aware that *summary suits* for rent or replevin (known as *moquddummat sursurree*, or *bejah tulbee*) are heard and decided by a Covenanted Assistant to the Collector, or by the *Dipty Saheb*. But, perhaps, all are not aware that the proof in such cases, is based entirely upon the *Putwaree's* accounts. For any claim that is doubtful, the parties are referred to the civil courts. But as no witnesses may be examined, the *Putwaree* has it entirely in his power to depone for *zemindar* or for *ryut*, exactly as his own interest may bias him. He produces a *Jum-mabundee* and the village accounts, which are confessedly dictated by the *zemindar* himself. He asserts that the *ryut* owes the *zemindar* so much money, and has not paid it, *because it is not mentioned in his accounts!* While the poor *ryut*

calls his *deotas* to witness for him ; and names the *Muhajun* to whom he pledged his bullocks for that money to pay his rent ; and he names witnesses in whose presence the money was paid. But the inexorable *Dipty* merely asks him “ *Putwaree yah zemindar ka ruseed rukhteh ho ?* ” *Nuhee, ryut purwur !* decree for plaintiff is the certain result. But who shall blame the Assistant or Deputy, when they are so desired to do, and are forbidden to make aught approaching to judicial investigation ? The *jummabundee* itself, the principal, if not only, documentary evidence in suits for rent or replevin, is a tissue of falsehoods and errors. Pick out any one, or a dozen at random, and try and reconcile the discrepancies. You will find the same number of the field, the same *jumma* and area, put down against two or three distinct *assamees*, in the same number of distinct entries. Why ? you ask, merely to enable the *zemindar* and *Putwaree* to charge one or the other party with the *malgoozaree*, according to the necessity of the occasion. But is there not an establishment of Deputy Collectors, *Tuhseeldars*, *qanoongoos* and *Mohurrirs* to examine records and to rectify errors, wilful or unintentional ? True, but how can one man get through the work of four. The comparison is slurred over, and the people suffer.

But to illustrate my allegations with a tale ;

there lived in the village of *Bhurturra*, one *Ramkishoon Koonbee*, who had a *jote* of seven *beegahs* of land, which had devolved on him as his inheritance. He was industrious and prosperous, and always paid his rent of 21 rupees per annum to *Bulbhuddar Singh*, the *Nilamdar*. *Ramkishoon's* sons had grown up, however, and leaving two of them to manage the fields, he, with one son, took service with the Rajah of Bettiah. They had been absent two years at the period of my tale. A *beegah* of land that had been left fallow, was about to be ploughed by *Ramkishoon's* son's for sugar cane; when *Debee Lalla*, with five strapping *lat-theals* forcibly stopped them, and ploughed the field themselves. On the lad's remonstrance *Debee Lalla* told them *that their father had been dispossessed two years ago!* They were too weak to fight; so went to another of their fields, and commenced tilling it vigorously. A year passed away, and *Ramkishoon Koonbee* returned to *Bhurturra*; and his sons told him the story of their dispossession from part of the *jote*. The old fellows blood was up and he filed a petition in the *sursurree* for *bedhakullee*. The *Putwaree* was summoned, and deponed upon oath to the dispossession of *Ramkishoon* from his entire *jote*, *three years ago!* that *Ramkishoon* had fled from his village; and that the *Nilamdar* had made a *bundobust* of the seven *beegahs* of land, with *Ramdeekul Singh*, who had

paid the *malgoózree* regularly. Great was the horror of the *Koonbee*. He produced receipts given to his sons, for the money they had paid the *Karindah, Debee Lalla*. He swore that he was in possession of six *beegahs* of his old *jote*, and begged of the *Saheb* to look at the accounts. This was done, but lo! the past two *jummabundees* bore the name of *Ramdeehul Singh*, as cultivator of the fields formerly held by *Ramkishoon Koonbee*. What could the *Saheb* do? *Ramkishoon's* case was dismissed, and he was referred to the civil courts for redress.

Here was a poor cultivator, resident and hereditary, dispossessed first of one field by force; and then of all the rest by an unscrupulous *Nilamdur*, and a rascally *Putwaree*; had the *Qanoongo* first reported to the *Huzoor* that an entry in the *Jummabundee* had been made, contrary to the preceding year's papers, an enquiry would have been ordered, and the false entry corrected. But the more inaccuracies there are in a *Jummadundee*, the greater is the fee demanded for filing it; and if the *Doceur* be sweet enough there is never any difficulty in getting the *Huzoor's* signature affixed to it. Even enquiries made in person by the *Hakims* and on the spot, where a dispute exists, does not always tend to elicit the truth. An officer of experience, and one who could see through a mill

stone as well as most of his neighbours, once had a case pending before him, in which the question at issue was, the hereditary right to a grove of mangoe trees. The *Saheb* ordered his tents to be pitched in the disputed grove, and proceeded hither. He observed some villagers, with loads of woods on their heads, and others carrying grass passing close by his tents. Here, fellows! he exclaimed come hither. But they threw down their loads and ran, as if for their lives. The *chuprasees* of the *Huzoor* pursued and brought them back. What made you run away? angrily asked the *Saheb*? From fear of your worship, they replied. They were then asked if they knew to whom the grove of trees belonged? They replied that the trees were planted by *Jeet Singh*, grand-father of *Ishwur Singh*, one of the parties; and that all the world knew that *Ishwur* was in possession.

Now the truth was, that the witnesses were purposely sent through the grove by *Ishwur Singh*, who, in reality, had no right to the grove of trees, nor was he in possession thereof. But the *ruse* told, and the *Saheb* decided for the clever rogues. He recorded, that he had learned from *hur ek rahgeer jo ittifaqun oos raste jata tha!* that the grove was the property of *Ishwur Singh*, and decree was given accordingly.

The filing of the *Putwaree's* papers is a tax to the entire district ; and when the *Saheban Borud* issue stringent orders to the Collectors to expedite the delivery of the papers, then comes a glorious harvest to us orderlies. The *Dipty* sends first one dustuck upon the zemindar and *Putwaree* then a second, and a third. They are at length brought before the man "in a little brief authority," and the culprits tremble for the result. Has *tullabana* been paid? No, your honor. Then put the *Putwaree* in the *Nazir's* guard ; and place an extra *peadah* on the zemindar until the *tullabana* has been paid. The Zemindar alleges that the *peadah* only served him with the notice four days ago. But he is turned out summarily. He offers to pay whatever is demanded ; but the *peadah* coolly asks *ten rupees*. This is refused indignantly but every day the bullying increases, and the extra day's *tullabana* is added to the first demand, until the *Zemindar, lachar*, gives the *peadah* all he demands, to get away to his quiet home, far from the harpies of the *Kacheries*. But what is the law? There is no penal law by which the zemindar may be coerced to file the *jummabundees*. The only punishment the law contemplates, is to debar any *Zemindar* the privilege to sue for his rent in any court, if the *jummabundee* is not filed, and yet, each village is mulcted from five to ten rupees per annum ; and a parcel of vagabonds called *mush-*

*kooree peadlals* fatten illegally 'on the viagers. In every district where the *Putwaree's* papers are filed regularly and before the beginning of the year, a legion of these *mushkoories* is set loose upon the *Zemindars*, to force them to do as the *Saheban Aleeshan* desire.

### No. XXV.

A *Muhajun* had purchased the village of *Buha-doorpoor*, and his *Karindals* suggested that by doubling the rents of every cultivator he would get a clear profit of a hundred rupees per mensem. How was this miracle to be effected? You shall see. A *jummabundee* was given to the *Qanoongo* to be filed in the Collector's office, but the increase shewn was so alarming, that he did not dare to attest it. He gave a *kyfeut* to the *Huzoor* to the effect that "there was an increase in the *jumma* certainly but that the *nilamdur* alleged that the *asamees* had agreed to the enhancement of rent on his consenting to dig wells, &c. for them." The *Saheb* ordered the *Qanoongo* to go out himself to assemble the *asamees*, and to report faithfully whether they had really consented to the increase? And if so to get the signatures of the majority affixed to the *jummabundee*. This was pretended to be carried

out, and a month had not elapsed when the *Qanoon-go*, again persecuted the *jummabundee* with his *kyfeut* to the *El zoor*, asserting that the names of all the cultivators had been affixed to the document in the presence of himself and the *Putwaree*. What could the *Saheb* do? The *jummabundee* was signed and sealed, and ordered to be filed among the records.

In such cases the *dodge* is to realise what sums may be recovered from the *ryuts*, without instituting *summary suits* or distraining the property of any defaulting tenant; the object being to establish a confidence among the *asamees* in the *jummabundee*, while the fictitious *jumma* is being worked into substitution. Well, two years roll away, and just as the standing crops are fit for the sickle, the cultivators are astonished at receiving notices of distress, and to their disgust every man finds his *malgoozaree* doubled. Half the inhabitants rush into the Collector's presence, crying out that their crops are ripe, but that the *nilamdar* will not allow them to be cut. The *Saheb*, to get them away, orders the *Peshcar* to compromise the matter in dispute. The *Peshcar* is too great a man, however, to go out that day, but a week afterwards he proceeds to the *chhaonee* of the village and gets well feasted by the *nikumdar*. The *ryuts* are brow-beaten and abused, and the

*Peshcar* even lends his myrmidons to assist the *nilamdar* in annoying the people. They leave the villages in despair, and again the *Sahab Collector* is assailed with cries of *Dohae ! Collector Sahab, Dohae Koompanee Buhadoor !* But on enquiry it appears that the *Peshcar* has not returned from his investigation ; and all that can be done is to issue a stringent order to the *Peshcar* to expedite his enquiries. At length, the *kyfeut* of the *Peshcar* is given in to the effect, that he had carefully examined the village account of the *past two years*, and had found that the *nilamdar* merely wanted his just dues from the *ryuts* ; to realise which he had distrained their crops. The *Sahab Buhadoor* was very busy, and the cultivators were directed to give *malzaminee* to the *Commissioner Koorkee*, and then to institute *Bejah Koorkee* suits. Now, in all these orders strict attention, in conformity with the regulations, was paid, but the villagers, tired and disgusted at the dilatoriness of *summary* proceedings, left the *Kutcherry* in despair, and made a compromise with the *nilamdar ! !*

A *ryut* even well to do in the world, can with difficulty find money security for twenty-five or fifty rupees when his crops (upon which he depends for support) are under distraint ; a poor man, under such a calamity, *must* give in to his landlord,

or be ruined, in spite of the vigilance and extreme desire of the *Hakims* to render justice.

I have attempted to shew that it is quite in the power of the *Qanoongos* and *Putwarees* to falsify the village papers according to their own wishes, or the instigation of the parties by whom the doing so is made profitable to them. Let the *Saheban Aleeshan* call for *kyfeut* from the first, or examine the latter on oath, they will find that the *whole truth* cannot be extracted from them. It is only when such officers as Mr. O——and Mr. M—— have leisure to make the investigations themselves that I have seen the truth dragged out as if with cart-ropes. I shall mention a case in point.

*Lalla Lukhmee Lall* had been a Government *Vakeel*, and had contrived to acquire considerable landed property besides a large sum of ready money. At a sale, ordered by the Civil Court, he had purchased the rights and interests of *Goorbuksh Singh* in the village of *Guhora* for a very inconsiderable amount. By applying golden spectacles to the eyes of the *Qanoongo* and *Putwaree* he managed to get his name entered as *auction purchaser of the rights of Goorbuksh Singh Lumberdar of Guhora*. Now, it so happened that the *Lumberdar's* name only had been entered, in previous *jummabundees*' and

the *Lalla*, as purchaser of his rights, naturally took his place. The other sharers of the village, alarmed, petitioned the Collector to cause their names also to be entered in the *jummabundee*, but the *Putwaree* and *Qanoongo* declared that their names were not in any previous years' *jummabundee*, nor in the *Putwaree's statement* or *Wajiboolurz* of the *moktimim Bundlobust*. The papers were duly examined ; and as the name only of *Goorbuksh Singh* was found therein, the *Saheb* disallowed the objections raised, and ordered *Lukhmee Lall's* name to remain as sole proprietor. It was only by undergoing a ruinously expensive lawsuit that the poor *Putteedars* gained their rights. You ask, naturally, how it happened that several sharers failed to have their names recorded in the Collector's books ? I will tell you in a few words.

There are two brothers, joint-proprietors, of an estate. They live in perfect harmony, and the name of the elder only is recorded as proprietor. The younger dies, leaving six sons, who, of course, are entitled to one-sixth share each of their father's share. But they have always seen the estate managed by their uncle, and they will not interfere with the old man. Calamities of season occur, and the lads require money for their marriages, and a *Muhajan* is thought of. The emissaries of the *Lalla* recommend their Master as a considerate

man and an *usharf*, and he lends the old man money. The *Lalla* prosecutes in a court of law, in which he is an influential member himself, gains a decree, executes it, sells the rights of the old man, who was the sole *recorded* proprietor, buys them himself, and gets his name recorded in the government register. Now, the *Putwarae* and *Qanoongo* knew very well the exact state in which matters stood, and had they been honest men, and done their duty to the people and to the State, so serious an error, as has been noticed, could never have happened. The dispossessed *Putteedars* did get redress it is true, but after an expenditure, ruinous to their purse, through a tedious litigation and endless appeals, sufficient of themselves to cool the courage and energies of most men.

And after obtaining decrees from the Civil Courts what use are they in nine cases out of ten? The *diggreedar* petitions the court to distrain cattle belonging to A. Immediately B. comes forward and proves his possession, and although they are full-brothers, and collusion between them is manifest, yet the cattle are released. Another party sues for sale of a *Nuwab's* property, consisting of houses and lands. His wife at once objects on the score of their being part of her marriage dower? Her *Vakeel* produces the deed of settlement, and

the property is released. In short if the Legislative Council and the Sudder Courts had endeavoured to devise a means to barrass decree-holders and to give them only *the shells of the oyster* for their speculations in matters of law, they could not have hit upon a more ingenious mode than confirming to them the present rules of practice, as regards the sale of property in execution of decrees.

## No. XXVI.

The *Qanoongo* fattens most when it is the misfortune of any village to be made *Khum Tuhseel*, i. e. where the *zemindar* becomes a defaulter and no person offers to take a farming lease for a term of years and pay the balance; the Collector appoints a manager on his own part, called a *Suzawul*, to collect the rents, and in most cases the *Qanoongo* is chosen to fill this office. The first thing done is to go to the village, assemble the inhabitants, and ask for the *nuzurana* (good-will offering) for the *Sircar*. Nothing but silver is ever taken from the majority, but the *Suzawul* is content to commute the cash payment to the offering of a fat sheep. As soon as the sheep has been digested the *assamees* are again summoned to adjust the new *jumma-bundee bu-moojib-hoo-koom Suheban Borud*. The

*Brahmuns* are let off lest they should curse the *Lalla*; but from every other caste from 4 annas to 8 annas a beegah is rigorously exacted. As these sums are intended for the *Suzawul's* private purse, they are from a mere infirmity in the memory omitted in the village accounts. The *zemindar's* dues are always enforced by the *Sircar's* representative. The shepherds present the younglings of their flocks; the barbers shave him, and sooth him to rest or gently arouse him by the delicious pressure of the limbs known as *shampooing*; sometimes the young *Nayins* (barberesses) take the place of their husbands to lull the *Suzawul* the rest; the *Teles* furnish sufficient oil for a lamp to burn throughout the night; and thus a *Suzawul*, in charge of a large estate, is the picture of a happy man in the enjoyment of rural felicity and rural affluence. Many a feast do his friends receive at the expence of the villagers; and who would not feast, "eat, drink, and be merry" when all the materials cost nothing? A case comes on before the Saheb Collector; the *Qanoongo* is ordered to attend. He cannot be found. Where is he? Nobody can tell. The *Nazir* roars out to me, go Paunchkouree, and bring that *Suhalinkar*, that *Nimukhram*, to the *Huzoor*. Go to his house, and if not there, go to the village of *Sundaha* where he may be playing the *Suzawul*.

There is a trite saying, that "experience maketh fools wise." I should, when I first took service, have girded up my loins, and gone in search of the *Suzarwul* at once ; but I reflected on the inutility of hurried measures ; so I went to my own house, ate a good dinner, rested comfortably, and departed next morning to search for the *Suzarwul*. I went to his house but the inmates had not heard of him for several days. I then proceeded to *Sunduha*, and while yet a good way from the *Chhaonee*, heard the music of a *Seringee* and the screeching of a *Ramzanee*. I boldly made up to the assembled company, and enquired for the *Suzarwul*. There was the fat *debauchee*, with a *hookah* in hand indolently puffing and gazing on the "charming nautching damsel," and now and then varying the monotonous gravity of his deportment by a nod or a yawn. He appeared intoxicated with *bhang* and the flashes of light from the *Ramzanee's* eyes ; utterance had forsaken him, although the time was barely passed noon. *Wah ! Wah ! Qanoongojee*, I said the *Huzoor* remembered you yesterday, and since no person could tell whither you had gone, I have been desired by my master the *Nazir Saheb* to bring you to the presence, and to report faithfully how I saw you engaged. *Inshallah !* I shall make such a report as will be remembered by you. The *Suzarwul*, although pretty well steeped in inebriety,

was sobered at once by my salutation. He got up, begged of me to be seated next to himself, a *chillum* was handed to me, a kid was sent for, for a *poalao* for me. I reflected that I should act like a fool if I did not enter into the spirit of the moment, so I ungirded my *kummerbund*, took off my *pugree*, puffed at the *chillum*, and ogled the dancing wench. I will draw a veil over the rest of the evening. Suffice it to say that I was convinced *Sazawul-ship* was an office of no small importance in the revenue departments of the State,

Next morning the *Qanoongo* and myself proceeded to the *Kucherree*, and I duly reported to the *Nazir* that the *Sazawul* was busy all day in collecting the rents for the *Sircar*, and that he could not possibly have come away sooner than he did.

But the great man who plays fantastic tricks before high heaven, is the *Kummishnur Koorkee*, and I have watched his doings with much edification. As far as I could learn from the *Mooktears* and *Mohurrirs* of the Collector's office, the duties of this officer are simply those of an *Ameen* of distraint and sale, for which he is entitled to a commission of ten per cent. on the proceeds of sale. And in the event of a compromise, or non-completion of sale, from any cause whatsoever, he is en-

titled to *five per cent. on the valuation of the property distrained*. The resources from this commission would *only* amount to about 35 or 40 rupees per mensem. The *Kammishnur Saheb* has to pay the rent of a suitable *Kacheree*. He has a *Mohurrir* on 7 rupees a month, and *six Chaprasees*, at least, to whom he must give 3 rupees each. Thus, little enough it would appear is left for the provision of the great man himself. He has, generally, a wife and several children at home. He sports a horse or palkee, keeps one or two servants, and a comely woman servant who acts as his *khidmutgar*. Money must be found for these expences, and by the blessing of the *Deotas*, who watch over the prosperity of the mysteries of chicanery, it is never wanting. Without tiring my readers with all the minutiae of trickery, I shall just give a few examples of extortion.

A sues B for one hundred rupees, due to him as *malgoozaree*. He attaches property worth fifty, but appraised at 25 rupees. The usual processes, are gone through, and the property sold for 25 rupees. Out of this sum, the *Kummishnur* coolly deducts ten per cent on the *zur-dawee*, (amount of claim) which in this case is ten rupees, and the party, who levied the distress, receives but 15 rupees, whereas the *Kummishnur* was legally entitled to a tenth of 25 rupees or 2 rupees 8 annas

only, instead of ten rupees. This iniquitous practice of misappropriation has been so far checked, that it is not openly exhibited in the accounts, as it used to be in the "good old days."

Again, A distrains the property of B for an alleged claim of 100 rupees, but the property is appraised at only *ten rupees*. But sale is not effected owing to compromise. Now, had sale taken place, the *Kummishnur* would legally have received one-tenth of ten, or 1 rupee. But since no sale took place he is entitled only to eight annas, however, he takes half the usual commission, or 5 per cent. *on the amount of claim*, from the unfortunate ryot, whose property had been distrained ; or *5 rupees* ! It will thus be made manifest that he modestly takes only *ten times* the commission for doing nothing, instead of that which he would have received for effecting a sale !!!

An *asamee* has been allowed to cut his *khurreef* crop without his rent being demanded. He is in debt, and has paid away the greater part of his produce to the village *Muhajun*, when he finds *two beeghas* of half-grown *sugar cane* distrained, and notice of sale advertised. If allowed to come to maturity, and the juice to be worked into *goor*, the two *beeghas* of cane would yield from 150 to 200 rupees ; but the *zemindar* resolved to ruin

him. The poor *ryut* runs to the *Collector Sahab*, or the *Sahab Dipty* and petitions against his grinding oppression. He is told to give *mulzaminee* and to institute *Bejah Koorkee*. He hypothecates the standing crops to his *Muhajun*, who becomes his surety, and the case is instituted. After the usual forms the case is heard. The *ryut* does not deny that the claim is just, but pleads that if he had time granted him, he would pay the demand and still save himself from ruin. The *Sahab* says, *wajib hae*. But the *Mookhtyars* ask whether the zemindar is not entitled to receive the *malgozarree* from the produce of the soil? They allege that the *khurreef* was cut and sold by the *ryut*, without paying the zemindar his dues; and that, if the *Sahab Bahadoor* will now interfere, how is the zemindar to pay the revenue due to the *Sircar*. The *Moonsheejee* quietly folds his hands to say his *iltimas*; and he urges that the sale of standing crops is authorised by usage. The case is dismissed and sale ordered. And the poor *ryut* has the option of either permitting his half-grown crops to be purchased by the zemindar (*ism furzee*) in a fictitious name at a twentieth of the value, or of borrowing money from the *Muhajun* on the hypothecations of the crops at *seventy-five per cent. per annum interest*.

Well, thought I, the *Koompanee ku Ruj*

is a paternal and fostering *Raj* for the poor  
ryots!

"I'll fares the land, to hastening ills a prey,  
 "Where wealth accumulates, and *men* decay;  
 "Princes and Lords may flourish, or may fade,  
 "A breath can make them, as a breath has made;  
 "But a bold peasantry, their country's pride,  
 "When once destroyed can never be supplied."

#### No. XXVII.

There is an anomalous kind of court called the *local juntee* or *muhakimah aoukaf*, in English, local agency, which is as mysterious and uncontrollable as the *Supreme Court*, of which people say and hear so much. It is a simple enough court in itself and *might* be made very useful. For it was established simply to look after the interests of government in *escheats*, from what cause soever, and to guard against the misappropriation of endowments for the religious purposes of all creeds. The Collector and Civil Surgeon are the *ex-officio* local agents in every districts; but they are at liberty, with the sanction of Government, to associate any other official with them, whose services may be found expedient. What could have induced our legislators to drag in the *Doctor Saheb* into the

junta I know not ; for there are no emoluments of office, and the work is "vexatious to a degree." Any blackguard in the city, of what caste or persuasion soever, that wishes to annoy, or to screw money out of a wealthy neighbour, gives in a *sowal* signed *Khyr-khwah-i-sircar*, alleging that his houses and lands are the *Nuzool* property of the state. If people are wise, they buy off the *Khyr-khwah*, otherwise they involve themselves with a mysterious power, that may, whenever it pleases, claim half the city, and contest the ownership of the property in the civil courts. The court is also notable for the *deliberation* of its decisions. Nobody can find out when the court sits ; and the holy prophet only knows how long a case may be pending ; it may be for days, or weeks, or months, or years ! It hangs the equity side of the Supreme Court, by chalks, in its *lentissimo* progress. There is a characteristic story current in this city of the late Mr., Augustus Brooke, who was for so many years the Governor General's Agent, and at one time chief judge of the provincial court of appeal. When he found a case so voluminous as to alarm his nerves, or knowing the parties, he was convinced that the case was vexatious ; he sent for the *Vakeels* of the litigants and said "*bhulla Babajan ! ub myee mokuddumma ko ghourkhana men bhejta hoon.*" Well, my dear sons, I shall now send the case to my office of deliberation. The parties in such

case generally made a low salam and returned to their homes, satisfied that the deliberations of the *Huzoor* were postponed *sine die*; in other words the case was burked. The result was understood, therefore the parties in despair never attended; a year afterwards the cases were struck off the files in default. The sittings and judgments of the *local agency* are pretty similar.

Sometimes, however, when the local agents do bestir themselves for public interests, they find their good intentions thwarted by parties who produce decrees of civil courts in their favor, for tenements and property that are undoubtedly public, and therefore inalienable. A wealthy individual builds a fine *surree* for the accommodation of travellers, and to perpetuate his name makes the establishment one of benevolence. His grandson after his death gets in debt; and his creditor, after getting a decree in his favor from the civil court indicates the *surree* as the property of the defendants. He surrenders to them his rights and interests, the *surree* is sold and the purchaser, as *malik*, levies his dues from the *Bhuteerahs* who keep the stalls; in plain words, he levies a fixed hire from every occupant of the *surree*; and this goes on for years. An energetic Collector happens to be appointed who in character is a *ghureeb purwur*; and knowing his duty, endeavours to recover for the agency the

control over the, *suraees*, mosques, *dewals*, wells &c., which have slipped into individual hands; as the property of the public which of course he maintains is inalienable; he asserts the right of the Government, through their local agents, to interfere and prevent this misappropriation of public property. But the *fact of possession for thirty years*, ruins the cause, and the Civil Court decides against the agents.

A wealthy individual dies, leaving large property in houses, lands, villages, and ready money, by will to be devoted to the performance of the rites of the Hindoo religion. An executor by will is also appointed. Some fifty years elapse, and a *Khyr-khwah* petitions the local agents to take possession of, and manage the property, on the score of misappropriation of funds, alienation of property, &c. Lengthened investigation takes place, law-suits are instituted and won by the Agents of the *Sircar*, and they take possession of the remainder of the property. Heirs of the original testator and the heirs of the legatee repeatedly come forward to take the management into their own hands, but the lion's grip is not more easily relaxed, than the possession of the *local juntee*. The parties are referred to the Civil Courts, and the fact of malversation having been once proved against the legatee, the courts always decide for the *Sircar*.

But how are the funds appropriated? you enquire. You will scarcely believe it, but on the faith of *Islam* I swear, that the money goes to feed the *Pundahs*, *Ghateahs*, *Poojerees*, and the host of the Brahminical tribe. I have witnessed with horror and astonishment the daily rations of rice, *dall*, *atta*, *ghee*, doled out by order of the local agents, and the produce of several gardens, the flowers of the season, taken to the *dewuls*, for offerings to the idols therein enshrined. Here, thought I, are the *Saheban Aleeshan*, who abuse the pure faith of *Islam*, and ridicule the *boot-purustee* of the Hindoos; here are the direct organs and representatives of Government fostering idol-worship! I wished devoutly that I had the power to appropriate the whole of the funds towards the building and endowment of a *musjid*; for then I should have constituted myself the *mootuwullee*, and have enjoyed in this life the blessings promised by the prophet to the faithful hereafter. But I consoled myself with the reflection, that idol-worshippers and their aider and abettors would alike burn in the fires of *jehunnum*.

I remarked, as a most singular fact, that in the large and rich city of *Kashee* it *never* happened that any person, possessed of large property, died without heirs and intestate. *Well-wishers* give in *sowals* purporting that *Baboo Fullanah* died in;

testate and without heirs; praying that the property would be confiscated to the use of government, and that the well-wisher be duly provided for. But a fellow at once comes forward, with a *Bukshisnamah* (deed of gift) duly registered and witnessed, to prove himself the legal owner. The witnesses are summoned and examined on oath; and they swear to every particular of the deed of gift. Government is *flummoxed*; (as the *Persians* say) and a clever scoundrel, who is no more entitled to the property than I am, enjoys the fruits of his nefarious ingenuity. Thus it happens also, that *Gosaeens* and *Muhunts* never die heirless. A favorite *Chelah*, or a well-favored youth retained for the *Dhandah* of the *Muhunt* or *Goosaeen*, generally manages to come in as heir.

But to cheat the government is a common practice of every day, and is considered a glorious achievement. It is when two, or three, or more heirs contest a property, and *every claimant produces a deed in his favor duly authenticated and registered*, that the skill of the parties is to be admired. Greek meets Greek. The party or parties in possession, let the other claimants "do their worst." They sue in *forma pauperies* (emphatically known as *papuree*) and are put to no expence in stamps and *Vakeels'* fees. But the unfortunate wight in possession has to pay every authorised and

every possible kind of fee ; and after spending some thousands, gets a decree in his favor, with costs chargeable to plaintiffs. They make their *salams* and leave the court, while the decree holder finds it impossible to recover a *dumree*. As for the costs of stamp paper due by the pauper to Government, it is hopeless in most cases to expect to recover. The fact is, our legislators, from a too tender regard to justice, have encouraged the institution of suits in *forma pauperies*, to the great detriment of their own stamp revenue ; and to the infinite annoyance of the legislators. Thus a beggar composedly claims *ten lakhs of rupees* as his inheritance, and gets a hearing without paying a cowree, while the defendant has to defend the case wantonly brought against him at an expence of several thousands.

## NO. XXVIII.

Most of my readers have heard of *Jan Burd Saheb Bahadoor's* famous *bundobust* of the North-Western Provinces. But few know the details of that settlement, and of the causes which rendered it a failure. My readers, therefore, will pardon a dry chapter, when it is written not so much for their amusement as for their instruction.

The whole of the ceded and conquered provinces laboured under the disadvantage of short leases for the revenue for a term of five or ten years. This unsettled people's minds; and there was a perpetual struggle between Government and the *Zemindars*; on the part of the first to augment the revenue to its full proportion, which it was firmly believed stood clipt and reduced by low official jugglery, and on the other, to reduce the jumma by every mode of lying, fraud and bribery. The periodical revision of settlements, naturally forced upon the Government, the retention of a large establishment for the express purpose of making the required settlements, and burdened it besides with the expence of highly-paid Revenue Boards, as well as their deputations over various parts of the country. The great desiderata were the precise limits of each estate, and, therefore, the exact area. This led to the appointment of young gentlemen of the Civil Service, as *Settlement Officers*, under Regulation VII. of 1822, and the employment of *Revenue Surveyors* to carry out the revenue measurements in the most efficient manner. The object was to settle, at once and for ever, the endless disputes of contested boundaries; to fix an equitable assessment on the lands with reference to the existing means and future capabilities of the villages from the Surveyor's returns and the Settlement Officer's per-

sonal observation and to make long leases of 20 or 30 years with the *zemindars*, and thus induce them to lay out their capital in the improvement of the soil. In short to save by one grand effort the expense perpetuated by keeping up large establishments as had hitherto been the practice.

But the root of the evil was the ignorance of the officers, to whom the work was intrusted, as to the exact nature of what they were required to perform. The young Settlement Officers had to learn the rudiments of the revenue system, and the Surveyors were not instructed to prepare their papers so as to tally in all points with the *records of the Collector's Office*. In the essential point of lists of estates in each *purgunnah* the returns of the Survey and Settlement Officer differed materially. A confusion was made between *Muhals* and *Mouzahs*. In many instances the Collector, the Settlement Officer and Surveyor, were at open feud, or were privately bent on playing at cross-purposes, and thwarting each other. The Surveyors conceived that their duty was confined to measuring the lands in each *hulka*, *chukker*, or separate estate as defined by the Settlement Officer. The Settlement Officer had a very difficult duty to perform. He had to show a great increase in the aggregate jumma of each *purgunnah*, and yet was to satisfy the people. At first these paper settlements and

the undigested reports that accompanied them appeared to satisfy the superior authorities ; but the *working* of the system proved bad. *Zemindars* could not afford to pay yearly losses. They tried a desperate game, and neglected the cultivation to induce a remission of revenue. Their estates were sold to recover the balance due to the *Sircar*. The new purchasers rack-rented the tenants, who fled, and affairs became worse than ever. Then came the Revenue Surveys, and a desperate struggle arose, of bribery on the one hand, on a large scale, to prevent the real areas and resources of villages from being brought to light ; and on the other hand, a vigorous endeavour to arrive at the actual truth by searching investigation. My readers will decide for themselves which party was likely to get the upper hand in the strife. It is notorious that every Native official, of whatever grade, not only was promoted by gigantic strides, but they all contrived to improve the opportunity for their own benefit, *ba doubt Sircar* !

The *principle* of the Revenue Settlements was excellent, and evinced the wisdom and practical skill of the legislature, and of the many able men who composed the Boards of Revenue. But the great mistake was to saddle the important undertaking with an order to go through a fixed quantity of work within a definite time, and to make the

assessment as high as the country could possibly bear, with reference to its means. It is true that several orders were issued to the Settlement Officers to make the *bundobusts* light, in order that the people might not be overburdened, at the same time keeping in view that government should receive its just dues. But to this order there could be but one construction, and it was like telling a cook to slaughter a calf, and then out of superfluous humanity to shed tears over the untimely fate of the unfortunate animal. Wherever remission was suggested, or an increase recommended, disproportionate to the *apparently* existing means, so many explanations were called for, that officials grew wary and wise, and tried to square the statement so as to *appear* faultless. And yet it is hard to blame the higher officials for their suspicions. While some Settlement Officers, like the late lamented *James Muir*, zealously and honestly pursued their arduous course amidst the blessings of thousands; others again contented themselves with hunting and shooting through the length and breadth of the district entrusted to them, and formed their opinion of the nature and value of the soil they had ridden over, intent only on their *shikan*. But I have gone far enough with my *prolegomena*, and shall return to the beginning of my subject, and shew how the work proceeded.

A set of hungry *Ameens* were let loose upon the district, whose duty it was to set up earthen *termini* at every angle of the boundary of each estate. Of course they were paid by the job, but they were open to persuasion, when offered in the shape of coin, and when offers were not voluntary and satisfactory, they, by fair means or by foul, extorted large sums from the zemindars. On the least attempt at backing out they were reported, as men inclined to palm frauds, to the *peshkar*, who in turn sent up the reports to the Settlement Officers, and the zemindars were roundly fined. Suppose the demarcation of a *purgunnah* completed then the survey operations commenced.

First and foremost, a fat *Tindal* went to every large village, and gathering the notables together, he announced to them that the *Paemash-kalushkur* would encamp therein, and mind friends, he would say, get ready ten thousands *maiks*, (tent pins) large supplies of straw, and *chhuppurs* for the stables and cook-rooms of the *Sahebs* of the establishment. This hint was always sufficient to induce the zemindars to shell out handsomely, and to beg of the *Tindal* to represent to the *Sahab-i-Mussah* that the village was not adapted for an encampment. The *Tindal* knew very well that the village was too much out of the way to be chosen by the Surveyor, so he pocketed the rupees.

went on his way to the next large village, and repeated his experiment of selecting an encampment with similar success. Well, the encampment has been at length selected, and parties of *khoulashees* sent out to prepare the villages for survey.

This process consisted in fixing the theodolite stations, and removing any obstructions in a direct line between every two stations, so as to admit of as correct chain-measurements as possible. But the line cutters had a fine harvest. A rich crop of sugar cane, or a fine old mangoe tree, or a peepul, held in veneration by the villagers, *would* come into the direct line. If the zemindars paid freely the station was removed to one side to avoid the trees or the crops. If they asserted independence, a report of opposition to the survey was made, and in most case the villagers were heavily mulcted by the Settlement Officer.

## No. XXIX.

The lines being prepared for survey, parties of Surveyors were sent out to measure the boundaries. This used to be carefully and satisfactorily done at first by European Assistants ; but it was discovered

in the course of time that it was *cheaper* to use Native Agency and to pay 25 rupees a month to a boundary Surveyor, instead of 150 or 200 to an Assistant. This notable discovery, however, did not answer its end. The Governor-General of the day, Lord William Bentick, convened a meeting of *Revenue Surveyors* (officers in the military service) at Allahabad ; and then and there resolved to carry through the great work *at once* by the employment of Native Agency under European supervision. It took some time of course to train Natives to their work ; but it *was* at length accomplished ; and the work then got on as rapidly as the projectors had anticipated. But the new *material* had odd notions of honesty, and of course adopted it, as it seemed to be most beneficial to individual interests. The Tindals nearly lost their monopoly and the gathering of the harvest devolved on more influential hands. The *Lalla Saheb*, or, as he used sometimes to be styled the *Kumpass-wala*, claimed and took the lion's share of the perquisites. But, you ask, how were the perquisites obtained ? Why, a common trick was for the *Kumpass-wala* to adjust his theodolite, and to pretend surprise that the magnetic needle would not play. The Tindal would anxiously enquire what was wrong ? The *khulasees* would do the same. The zemindars present would thus have their curiosity excited, and would crowd round the

theodolite with gaping mouths. At last the Tindal would venture to ask the *Lalla Saheb* whether the usual morning *pooja* to the instrument had been performed? This acted as a flapper to the *Lalla*, and he asked his next neighbour, a zemindar, to put a rupee on the glass of the needle. It was done; but deuce a bit would it move. The attraction is not sufficiently strong, he would say, try another. This was done until the patience of the villagers was exhausted, and they had put down as many as ten Rupees. The *Lalla* gingerly touched the catch, and the needle swung round to the astonishment and edification of the villagers. The rupees were pocketed, and divided afterwards among the whole of the party. But the ordinary mode was to induce the zemindars to believe that the *Kumpass-wala* had it in his power to increase or decrease the area of the village by a single squint at the *Kumpass*.

Many an amusing story did I hear of this wonderful *Kumpass*. It possessed the power of reversing everything observed. Hence if you looked through the *doorbeen* at a fort, everything *inside* was revealed! Thus the *Feringhees* so readily took forts, not by skill or by valour, but by means of the wonderful power of the *doorbeen*. A young *Rajpoot*, who was a gay deceiver among the softer sex, asked whether the *doorbeen* would shew a

woman with her head downwards? To be sure it would, was the reply. But what is your object? Why, said he, if the feet be uppermost, the clothes must fall down over the head, and what fun that would be? The story got wind; and if ever a village woman approached a *Kumpass-wala's* party, she squatted down, and covered herself well; so that no expose should take place if the *door-been* were directed at her.

The boundary survey over, a party of detail measurers went out to measure the cultivation. If the zemindar feed highly, a good portion of cultivated land was put in as fallow or waste; and specifications of soil noted so favorably as to induce a belief, that the cultivation was not highly productive. The item of irrigation was exaggerated in the same manner. There were *no* wells, *no* ponds, *no* streamlets to furnish an adequate supply of water. If the zemindar did not pay, then a picture diametrically opposite was drawn and submitted. The cultivation was increased; every deserted field on which the furrow of a plough was faintly visible, was included under the head of cultivation. The barren waste was entered as "arable," and even tracts of pure sand were represented as such. Every field was highly irrigated; and the sources of irrigation multiplied.

It was soon found that a detail survey, such as I have attempted to describe, was of little service to the Settlement Officer. There was in the first place no data for an *assameewar* settlement; and secondly, the extent of cultivation was more than doubtful. Then was introduced the admirable mode of *khusrah surveys*; a most excellent mode of procedure if you can look sufficiently sharp after the *Ameen*, to force him to be honest and correct. The mode of procedure was as follows. Well trained *Ameens* were sent to sketch and measure *each separate field* with an iron chain, which was occasionally tested at head quarters. This map, when completed, was called a *shujrah*; and exhibited every detail on a large scale. A register book, called a *khusrah*, shewed the number of every field, the name of the cultivator, the length and breadth, the area in local *beegahs*, the denomination of soil, and whether the field was irrigated or otherwise, and from what source. But the evil was that the Surveyor was bound to perform a certain quantity of work within a fixed time: and it was physically impossible for him to look after a hundred or more *Ameens*, spread over a wide tract of country. A natural jealousy between the establishments of the Surveyor and Settlement Officer induced the latter to scrutinize too carefully the work of the Surveyor's *Ameens*, and at last a compromise was

effected. The Settlement Officer placed at the Surveyor's disposal an establishment of examiners and testers, who reported to the Surveyor; and this officer *retested* the work of the Settlement Officer's men. This was done by drawing, at random, red lines over the surface of the field map on which lines the examiners proceeded, and so did the Surveyor himself. But it will be palpable to the understanding of every body, that only a small portion of the *khusrah* work *could* be thus tested. This arrangement, however, was a grand thing for the Surveyor; for the papers having once been filed in the Surveyor's office, with the verification of the Settlement Officer's testing *Ameens*, the responsibility was removed from the former department, and saddled upon the latter. But I shall proceed to give the reader some notion of the *modus operandi* of the *khusrah Ameens*.

At the commencement of the *khusrah* surveys, the simple and unsophisticated mode of measurement with *ropes*, of Indian hemp or thongs of leather, was adopted. But let any one that chooses, try the experiment, and he will be astonished at the difference of measurement with the same rope, when in a dry, and when in a wet state. Testing was out of the question; for the most startling discrepancies were put down to the score of contraction and expansion of the ropes! To prevent such

excuses, iron chains, formed of a stated number of links, and of the size of half a square of a local *beegah*, were introduced. I may as well say that ever *beegah* whatever may be its size, is a square of twenty *lutthas* or poles. Each chain was therefore divided into ten *lutthas*; and each *luttha* into ten links. If a zemindar paid handsomely, each *luttha* was lengthened by the addition of one link; and if he would not pay, it was shortened in the same proportion. Thus the area of every field, and consequently of the entire cultivation, was increased or decreased to a considerable degree. Where bribery took root to any extent, it went throughout the establishment of the *testers* and the *Mohurrirs* and *Moonshees* of the Survey and Settlement office; and every return was *fudged* as school boys term it.

It once so occurred that in a whole *purgunnah*, of a certain district, the survey papers shewed no *irrigation* throughout its entire length and breadth. The Surveyor and Settlement Officer resolved to see with their own eyes, and sent their tents into the *purgunnah*. Next morning they proceeded to inspect several villages. It was in the month of November, when, if the rains closed early, *irrigation* is resorted to for producing the young *rubbee* crops. Marks of old water-courses were to be seen in abundance, but not a well was

visible. Very odd, they thought. Let us follow these water-courses from the fields, and see where they will lead to? It was done; but it ended in a large stack of bajra-stalks (*kurbee*). They tried another and a third; but the result was similar. At last, grown desperate, they commenced removing a stack, when several villagers begged of them to desist, lest some accident should occur. They *did* persist, however, and discovered that a well was hidden by the stack of *kurbee*!!! They tried several more experiments with the same satisfactory result. The *Ameens* were fined heavily and the *testers* turned off! and so disgusted was the Settlement Officer at the trick played upon him that he taxed every field at the highest rate of a field properly irrigated, whether it had such advantages or not.

### No. XXX.

In the matter of irrigation, soil, average of produce, name of the holder of the field, even his *caste*, the *Ameens* reaped a rich harvest. I have already shewn how statements regarding the first were falsified. As the criterion of the produce of the soil generally is formed from its quality, the returns were ordinarily made to suit the ultimate views

and ends of the *Ameens*. The name of the holder was a most important point, and which the Surveyors themselves did not understand rightly ; and the changes under this head occasioned serious mischief. The distinction of *Seer lands* and *Sikh-mee Asamees* and hereditary cultivators was not understood, or not regarded. When an opulent *Asamee* of the Rajpoot or Brahmin castes asserted independence, and would not pay, he was recorded as a *Chummar* ! When the register of holdings was publicly tested and *fullanah Chummar* called, no answer was returned from sheer pride of caste, and the unfortunate wight was obliged to petition the Settlement Officer, and to fee the *Qanoongo* and *Mohurrirs* handsomely to get his name correctly entered. But what I have said was merely the light skirmishing of irregular troops ; the real seat of war was the *macheree-i-paeemash* ; and the chief plunderers were the *Moonshees* and their satellites in that department.

When a *khusrah* was tested and signed by the Surveyor, it was sent into the *Moonsheekhanah*. Now, the signature was confined to the leaf shewing the *total area*. Nightly durbars were held by the *Moonsheejee* and large sums were paid to him to *falsify the papers entirely* ! The page shewing the total area, and bearing the Surveyor's sig-

nature, was the same, but the *details* were entirely changed. This was proved to have occurred in the *district of Futtehpoore*; and what guarantee is there that similar tricks and deceptions were not more or less, universal?

The survey papers are at length prepared, and such as they are, sent to the Settlement Office. What did the *mohitimim bundobust* do to correct them? He could not cry down the *khusraks*, because his own establishment had pronounced them to be correct. The most that was attempted was a revision of the names of the cultivators, *ferisht ba dulmewesee*, but the same causes that disfigured the accuracy of the survey papers were here also in full operation, and the result was "confusion worse confounded."

Now came the actual responsibilities of the Settlement Officer's duties. He had to fix a rental upon each *muhal*. He had to apportion the *mal-goozaree* of each *ryut* to the extent of his holding. He had to adduce reasons for the reduction or increase of the revenue. The proper mode would have been for the *Saheb mohitimim* to proceed into *every village* and judge for himself, and *then* to decide this important point. But alas! few had the inclination to take so much trouble; and even if they had, were hampered by the or-

ders of the superior authorities. They were expected to go through a certain quantity of work, and to save their credit, they did so ; but to the frustration of the object for which Government had appointed them. A common mode was to divide each *purgunnah* into a number of imaginary portions ; assuming that each portion consisted of similar soil and facilities for irrigation. Suppose in passing his order the *Moltimeim bundobust* were to declare that such a *purgunnah* had the finest soil and was extremely well-watered. A zemindar present insinuated, with folded hands, “ *Gureeb purwar mera sub dhurtee bullooa hae, panee nahee !* ” The *Saheb* would say, “ did not I ride through the *purgunnah* on my way to shoot tigers ? ” But, sir my village is five coss off the road ! What of that fellow ! am I blind, or shall I see through *your* eyes ? The *Saheb* chuckled at his own wit, and the *Sherishtedar* and *Peshkars*, as in duty bound, laughed sardonically, and exclaimed—*aye ! kumbukht ! Hu-zoor undha hae ! ! !*

Thus it will be seen that by assuming an arbitrary standard, a false valuation of the estates was as a consequence made. Scores of really profitable *muhals*, that were assessed on the average were very greatly under-rated. While other estates that were poor, and whose productiveness fell

*under* the average by being lumped with their more profitable neighbours, were irretrievably ruined. The reports of settlement were plausible enough and read well; but the results of experience proved the falsity of the data, upon which the settlement operations were based. In calculating the means of a village, the ordinary mode was to take the average of the rates of *malgoozaree*, and thereby multiply the number of *beegahs* under cultivation. To deduct therefrom the ordinary village expences, and ten per cent. for the zemindar's *malikana*, (or dues for right of management) and the balance was the Government *jumma*. Suppose an estate with 1,000 *beegahs* of cultivation and the average *malgoozaree* rate to be 3 rupees a *beegah*, the gross assets would be assumed at 3,000 rupees. There are 2 *chokeedars* and 1 Goraet at 2 rupees a month each, and a *Putwaree* at 4 rupees. The annual expence would be 120 rupees. The *malikana* at ten per cent. would be 300 rupees. The accounts would stand thus :—

<i>Hul hasil</i> (present assets),.....	Rs. 3,000
Deduct <i>malikana</i> at 10 per cent.,.....	300

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Rupees,.....	2,700
Deduct wages of village servants,.....	120

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Balance, or Government revenue,.....	2,580
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By the above calculation it will be seen that the Government revenue bore the extraordinary proportion of 86 *per cent. on the gross returns* !

But the duties of a zemindar do not consist only in receiving the rents from the *ryuts*. He is obliged, or he *should* be obliged, to make advances to the needy villagers for seed for the purchase of cattle, and for alleviating calamities of season. He is obliged to renew old wells, to dig new ones, and to incur a pretty considerable figure in nuzzurs to the *Qanoongo*, the *Tuhseeldar*, and the *Darogah* of police. None of these items are ever taken into account ; and however much the notion of allowing or conniving at such fees may be repudiated, yet *they are extorted* ; and, therefore, some allowances should be made for this *secret service* expence. Let any one that is doubtful purchase a pair of oxen and a plough, and cultivate one or five, or ten *beegahs* of land. Let him set down carefully every item of expenditure, including the expence of irrigation. Let him add to all this the ground rent to the Zemindar and the interest on the money expended. Then take the current or average price of grain and bhoosa, and set both calculations of expenditure and profit in juxtaposition, he will then have some notion of the large profits of an agriculturist.

But the roguery of the zemindars themselves was amusing, and the way in which they cheated the Settlement Officers astonished me. One fellow had 150 beegahs of very inferior land on one side of his estate, and during the demarcation he himself cut it off from his village. The neighbouring zemindar was only too glad to get 150 beegahs for nothing that did not belong to him, so he held his tongue. On the opposite side of the village there were some exceedingly rich fields which the zemindar claimed as a portion of his estate that he had been fraudulently deprived of. About two years after, when the *bundobust* was being made, he petitioned that his estate was estimated at 1000 beegahs, whereas the survey made the area 750 beegahs. He alleged that a neighbouring village had a larger area than he was assessed for, and prayed that the papers of the last *bundobust* should be examined. He gained his point, and at a trifling expense gained 150 beegahs of the richest land for the same quantity of a worst description abandoned in another direction.

In the *Turaes* vegetation is so rank that lands, deserted for a couple of years, are so thickly covered with long grass jungle as to induce a belief that the plough had never furrowed it. The unconscious Surveyor and Settlement Officer shot *florikee* and *black partridges* in these plots of

land, and, of course, readily believed that they were part of the uncultivated jungle. The *bundobust* over, a hundred ploughs rooted up the grass, and smiling fields of plenty rewarded the zemindar and cultivator for their ingenuity in deception.

### No. XXXI.

I have hitherto spoken of the Settlement Officers only, and shall now notice the *Deputies*, who played a very important part in the settlement operations. In most instances they adjudicated all disputes connected with the revenue, and an appeal lay from their decisions to the Settlement Officer, in the same way as appeals lay from the orders of the latter, to the Commissioner of Revenue. In most instances the Deputies employed on settlement were Natives of the country, Hindoos of the *Kayesht* tribe and *Moosulmans*. There were queer stories told of some of these worthies, and complaints of a serious nature were, on more than one occasion, made to the highest authorities against them; but the petitions were disregarded. "We cannot afford to listen to complaints against men who get through their work so well"; or, "whenever a public officer does his duty the people are sure to abuse him and to

charge him falsely, &c." was the usual way of disposing of the matters. Of course, this leaning in their favor inspired them with fresh confidence, and they went to work under the hope of impunity. If these gents would not work well, it was not imputed to their inefficiency or unwillingness; but their salaries were increased to induce them to exert themselves! Thus, conduct which would have sufficed to damage the reputation and prospects of an European officer most extraordinarily went to elevate the character and fortunes of the Natives, an anomaly that at this distant time we are surprised to find was gravely sanctioned.

I was much amused at the way in which zemindars were hunted out and discovered, and rights forced upon people who had ceased to *hope* for them. But, it may be said, that it is never too late to do justice. True, I reply; if the justice (so called) to one does not involve a greater injustice to another. In the North-Western Provinces entire *purgunnahs* were held by single individuals, who called themselves Rajahs—for instance, *purgunnahs Koothar* and *Powaeen*, in zillah *Shajehanpore*—who had usurped property by the sharp argument of the sword, previous to the accession of the British Government, and were afterwards, for years recognized as proprietors without question. These large proprietors mismanaged their proper-

ty, and rack-rented the *ryots*, and the local government, ordered *Mofussil* settlements to be made with the *Purdhans* and *Moquddums*. The entire management was taken out of the hands of the *Tuloodars*, and they were allowed a per centage, or *malikana*, on the Government assessment. But there was a peculiarity in the tenures of the *province of Benares*, and it is to this province that my allusion applies as to the hunt for zemindars.

The peculiarity in the tenure was this, When *Junub Jonatheen Dunkeen Buhadoor* made his famous ten years' settlement of *Sircar Benares*; previous to completing an *istimrarree*, or perpetual *bundobust* for the Government revenue, engagements were entered into with the zemindars, or with any parties that would accept of the offered conditions. In A. D. 1795 when the perpetual settlement was completed, *farming arrangements* were made in all those *muhals*, the zemindars of which would not engage with Government, or where the zemindars' rights were not clearly proven. The *revenue* was fixed in perpetuity; but it was ruled by *Dunkeen Buhadoor* that on proof of the rights of zemindars before the Civil Courts they were to be put in possession of the zemindaree in dispute. Some parties *did* prove their rights, and *did* get possession through the Civil Courts. But in a great number of in-

stances the farmers, or their heirs, had kept undisputed possession since 1765, up to 1840-41, when the revision of settlement took place. The common feeling and the public opinion were in favour of the old farmers. They had held possession for *forty-five years*, during which time no person claimed the zemindaree. They had fulfilled every condition of their agreement, and naturally looked upon themselves as the *de facto* zemindars. But it was ruled that farmers had no rights; and to pretend to regard them as zemindars was absurd. The Settlement Officers were directed to find out the heirs, lineal or collateral, of the old zemindars, and to make zemindaree settlements with them.

A period of nearly half a century had elapsed! and the generation contemporary with *Dunkeen Buhadoor's bundobust* had passed away. But to hunt out their heirs was the object to be effected, and the Settlement Deputy Collectors were ordered on this duty. No sooner was it known to the people at large that such was the desire of the *Sircar* than scores of claimants for dormant zemindarees started into existence. One proved that he was in possession of a mangoe tree, which had once formed part of a grove that had been planted by his ancestor, who was zemindar. Another alleged that the mounds of an old *gurhee*, or fort, in the village had been in possession of his grandfather. A third

asserted that a *pukka* well, in ruins, on the roadside had been built by his progenitor (*ajah*, or *mooris alah*—means like the Scotch expression *forbears*, indiscriminately applied to any progenitor beyond a grand-father). Some of the grey-beards of the village deponed accordingly as their memories were prompted by the influence of *silver*. The Qanoongo managed to get hold of a dirty bit of paper called a *polindah*, in which it was mentioned that a certain individual was zemindar prior to the British Government, and the Qanoongo *had heard* that the said person was an ancestor of one of the claimants. Well, to cut short the story, a settlement was made with one of these parties to the entire exclusion of the farmer of nearly half a century.

People were amazed at such proceedings. They shrugged their shoulders and said, *keu kurreh hookoom Hakim ka hae!* It would surely have been an act of grace becoming our rulers to have boldly asserted that as no parties had proved their rights to the zemindaree when formally invited to do so, the rights had escheated to Government; and that in consideration of the long-possession of the *Moostigirs*, Government had made over those rights of zemindaree to them. But this was not done, and there appeared to be a confusion of ideas on the subject; for it not unfrequently occurred

that a Deputy's order was reversed by the Settlement Officers ; the Settlement Officer's order reversed by the Commissioner, whose order was again upset by the Board, in one continual round of cross-purposes.

A common occurrence was to lengthen out the proceedings of the Deputies as unmercifully as it was possible ; so that no *European* patience could stand the verbiage and the round-about allusions of the *roobukarees*. Every one knows how easy it is for a Native writer to spin out to endless length what could have been expressed in a few lines ; and my readers will not be greatly surprised to learn that when the appeals from the Deputies' proceedings were numerous, the patience of the appellate authority was exhausted, and he was glad to leave matters alone, except in cases of glaring partiality.

The preparation of the *putteedaree* papers, and the declaring the shares of the several proprietors was a source of great gain ; and as this part of the work was also hurried, it was badly done, and gave dissatisfaction to the people. Some parties that had no right whatever to any portion of an estate, managed to get themselves recorded proprietors, and one clever rogue, *Pudarat Singh*, contrived to acquire large possessions. *Pudarat*

first of all sued A in the Civil Court for a twelve anna share, or three-fourths of the village of *Danealpoor*. A notice was duly served on A, and he replied, that he was not in possession, and knew nothing of *Pudurut's* claim, but still he had to defend a vexatious suit. Upon this *Pudurut sumjhaed* him and offered to pay costs of suit, and to give him a hundred rupees in the bargain if he would file an *ekbaldawee*. You can lose nothing my friend, for I wish to fight it out with *Ameer Alee*, and if I get *Danealpoor*, you will obtain possession of  $\frac{1}{4}$  as my *Putteedar* for nothing. The bait was swallowed, and an *ekbaldawee* filed. *Pudurut Singh* bided his time with consummate patience; he was not fool enough to contest the ownership of *Danealpoor* with *Ameer Alee*, for he was aware he would not succeed. But after the conclusion of revision of settlement, *Pudurut Singh* very coolly put in his claim for three-fourths, or 12 annas in every estate that had been settled with A. The *ekbaldawee* filed in the Civil Court, in the case of *Danealpoor*, was adduced by *Pudurut* as proof of his right, his claim was acknowledged, and he was put into possession.

The settlements over, and the *putteedaree* papers prepared, there still remained the very important matter of preparing the *jummabundees* (register of holdings). If that which concerns the greatest number be of the greatest importance, then the *jummabundees* were the most important part of the settlement work. It was "the book" of the poor cultivator, and by it, mainly, would be decided every case of dispute for rent or replevin between landlord and tenant. The enlightened, humane and distinguished gentleman who governs at this moment the destinies of the N. W. Provinces was fully aware of the importance to be attached to these papers. *Junab Jan Burd Sahab* reiterated his injunctions on this head, but they made a grand mistake in taking for granted that their orders would be carried out. And here again the *incubus* that weighed painfully on the settlement operations transferred its morbid weight. *The work was to be done within a given time.* The Deputies issued *dustucks* upon the zemindars, and forced them to pay *tullubana* until the *jummabundees* were filed. *Putwarees* were seized, brought into camp, and coerced to prepare the papers on a model they did not understand, and which could only have been properly prepared in the villages themselves. The *ryuts* had few

opportunities to object to entries respecting themselves, and the register of holdings was an imaginary register, prepared by the *Putwaree* at random to escape duress, or instigated by parties who had a design to effect. The superior authorities directed that a copy of the *jummabundee* of every village should be proclaimed by beat of drum in the village and then be kept in the most public place for fifteen days to enable people to satisfy themselves of its correctness. But few of the cultivators, comparatively, can read; and those that could, and were curious, tried the experiment; but found that the pages "were a sealed book to their understanding." A villager found that numbers were fixed on his fields. Nobody could tell him how they were to be recognised in the field. He was dissatisfied and gave a petition on stamp paper to the Deputy objecting to the *jummabundee*. The *Putwaree* was asked to explain what was equally unintelligible to himself. He asked the villager—*tor jote men lumber dus bah? Gosyneah janeh!* was the reply, *urreh lumber dus poiwuroopur bah yeanuhee?* How grunted the *ryut*. Again, is not No. 5 in your *jote*? The Lord knows! what is not the field to the west of No. 100 in your *jote*? No; the *Putwaree*, however, swore it was and the entry remained as it stood at first.

I cannot call the attention of the revenue

authorities too strongly to this important point—the correction of the jumwabundees. It should have been a work of time and of patient and *honest* investigation. The Deputies should have been forced to pitch such a number of camps in every *purgunnah*, as would have enabled them to redress the real or imaginary wrongs of every *assamee* by personal and pain-staking local enquiry. What is palpable to the understanding at a glance can never, except by some lucky chance, be elucidated by the examination of witnesses. I have shewn that the jumwabundee papers were filed according to a form that was not understood, and which, by a ridiculous misinterpretation, was known as the *nuksha-i-paragraff* (because a Settlement Officer directed the preparation of the papers according to a certain paragraph of the Board's Circular orders). In this all that was attempted was to fix, as they best might, the number of every field on the holding of the several *assamees*, so as to make the jumwabundee tally, *apparently*, with the Survey and Settlement papers. No thought was given to exhibit the actual state of things, or to correct inaccuracies that crept in during a course of years.

I will relate what actually occurred with the limits of Sircar Benares not ten years ago to shew the necessity of personal inspection. There was a village, in which the zemindar alleged, that the

river Ganges had swallowed up *three hundred beegahs* of the best land subsequent to the survey of the district ; and he therefore prayed that a corresponding reduction in jumma should be made. Enquiries were made through the *Qanoongo* and *Putivaree*, who deponed on oath to the fact of the alleged encroachment of the river. The *Huzoor* allowed the remission, *tah hookoom sanee*. In another case the same officer received a petition from certain zemindars and *ryuts*, praying that the revenue on *one hundred and fifty beegahs* of land be remitted, on the score of *bullooa-boord*. This was also allowed *tah moolaiza Huzoor*. As most of my readers will be puzzled to know what *bullooa-boord* means, I will explain by telling them that the literal translation is *buried under sand*. The claim in this instance was founded on the allegation, that one hundred and fifty *beegahs* of rich land had been so covered over by the sand of the Ganges river, as to be no longer culturable. It so happened for the punishment of the iniquities of the aforesaid petitioners, that the investigation of these two cases was made over to an officer who could understand the survey paper and who was not in the habit of trusting implicitly to *kyfeuts*, however well attested ; and he mounted his horse and rode to the spot. On comparing the *shujrah* (or field map) with the spot alleged to have been destroyed by the encroachment of the river

he found to his astonishment, that the entire fields were intact, and that, owing to the high bank of the river and its escarpment, it was physically impossible for the river to be guilty of any usurpation of senorial rights. And on proceeding to the spot alleged to have been buried under sand, he found to his surprise, that the fields indicated in the petition for remission were the *richest and best cultivated in the vicinity!!!* The proper orders were passed, and the *Putwarees* punished by dismissal from office. Now, I would ask, how was it possible for any officer to satisfy himself as to the merits of the case before him, such as I have described without personal inspection?

And since the jumma-bundees prepared by the Settlement Deputies were not attempted to be tested by personal inspection, another error was allowed to creep in, which shewed the ingenuity of the zemindars, but was no proof of their foresight. In some resumed maufee villages where the Settlement Officers were ordered to assess the *muhal* at half the calculated assets, the ex-maufeedars exhibited a false rental, in which every *assamee* was put down at one half of his actual rate of *malgoozaree*. The consequence was that the Government jumma was fixed at *one-fourth* of the actual assets, instead of *one-half*. The jumma-bundee *paragraff* duly filed; a year or

two was allowed to elapse, and then the zemindar petitioned the Collector to be permitted to increase the rates, alleging that he had *just found out* that the *Putwaree* had falsified the *mohtimim's paragraph*. But this prayer was denied, on the ground that he had been guilty of deception, and had wilfully caused his *Putwaree* to mis-state facts, and that he must abide by the consequences. In a similar manner several zemindars filed jum-mabundees barely equalling the Government revenue in amount, in the hope that a reduction in the revenue would be made. But a settlement in perpetuity is not so easily set aside, and the invariable result of such roguery was to the loss of the zemindar and the gain of the *ryut*.

Ever since the jum-mabundee of the Settlement Office what has ever been attempted to correct it? *Nothing*. The role seems to be to warp every succeeding year's *paragraphs*, so as to correspond with the papers filed at the settlement. The names of defunct parties are entered, as the cultivating *assamees*, and despite the natural fluctuations in village rentals, the papers are made to correspond, year after year, with almost literal exactness. But how is this to be remedied? Let one Deputy be set apart for these jum-mabundees and summary suits *alone*, in every district, and if there be still complaints of error, why turn him

out. The present strength of the establishment is insufficient for more than the current duties.

### No. XXXIII.

I have endeavoured to expose a few of the blemishes in the administration of the Revenue and Criminal departments, and I shall now notice the *Dewanee Adalut*. My readers will not expect much legal knowledge from *An Orderly*, so I shall confine myself to noticing facts that have occurred, and which do occur every day in these Courts, and the truth of which may be verified by any one that chooses to make enquiry of the *people*. With all the present extra machinery of Government in this department, the several grades of *Moonsiffs*, *Sudder Ameen*s, *Principal Sudder Ameen*s and learned Judges, the system does not work to the satisfaction of the people. As in a piece of machinery having a multiplicity of wheels, the stoppage of a minor wheel will prevent the revolution of the larger ones, so in the machinery of the *Dewanee Courts* the wheels are sometimes checked now at the small end, presently at a medium one, and again at the main wheel, which appears to move all the rest, and the whole will not go on smoothly until they are sufficiently greased

by the *oil of palms* in the minor division. And here I would have it distinctly understood that my remarks will apply not to any individual, or to any zillah, but to the whole system, as a machine, in which there are some screws loose.

As in duty bound let me begin at the lowest end, and shew how justice is done by a Moonsiff. The son of a *Lalku* earning *ten rupees* a month, who from childhood is, of necessity, conversant with all the petty chicanery and fraud practised around him, becomes a Mohurrir, or writer to a *Vukeel*. He is brought up at the feet of *Gamaliel*, like *Paul*, to become a persecutor ; and as in *Paul's* case a miracle must be worked for his conversion. After a few years the lad finds that he can aptly quote the regulation or construction, or precedent which gained such and such a case. He has a tenacious memory and is naturally sharp-witted, and aspires to become a Moonsiff. He fees the *Serishtedar*, who certifies to his respectability to the Judge, who allows his name to be entered as a candidate, and he is permitted to stand an examination. In the statement presented to the Judge, the lad styles himself zemindar ; because, forsooth, his father has a *one pie* share in a small village which may yield him, perhaps, 24 rupees per annum. In the questions put to the candidates little else is required to answer them than a retentive

memory and a knowledge of the usages of the Courts. No questions are put to test their having been well-grounded in jurisprudence ; no attempt, to ascertain the nature of their education, and the depth or shallowness of their understanding. The lad passes his examination, receives his diploma, and when a vacancy occurs, and fortune favors him, he is elevated to the rank and office of a Moonsiff.

Behold the *Lalla* is dropped, and changed for the title of a *Rae Buhadoor* by virtue of his office. He dons an *ammama* turban and envelopes himself in an ample *kubba*. He seats himself crossed-legged in a chair (to be on a par with his superior the *Saheb Judge*) and moves about his head like a porcelain *Chinese Mandarin*, and occasionally shakes his caput like a "Burleigh" to shew his extraordinary wisdom. For, be it known, that the heavier a *Kayesth's* head is stuffed with the jargon of the law, the more violently must it play at *See-saw* during his pretended or real cogitations. A case comes on. *Baboo Debee Dyal Singh versus Mosummat Dilchusp*, claiming 100 rupees, with interest thereon at 12 per cent. The *Vukeel* of plaintiff produces the bond duly signed and witnessed. The writer of the bond and the witnesses are summoned. They depone upon oath to the fact of having witnessed the defendant come to the house of

the plaintiff, and of her having received the coin, and of her having asked them to witness the transaction. The defendant is served with a notice according to established form. She sends for a *Vukeel* and asks advice. It is a cursed lie she tells him, the bond is a fabrication, and the defendant and witnesses unknown to her. She asks the *Vukeel* whether he believed *she* would condescend to borrow a paltry hundred rupees, when from the *Baboo* to the *Rajah*, all are the slaves of her youthful charms? The *Vukeel* shakes his head in incredulity and assures her of his best service, but hints that it will be necessary for her to *prove* that she did *not* receive the money, and did *not* write the bond. She throws her fingers out in the face of the *Vukeel* with a *tobah*! and desires him to get a decree in her favor and to leave her in peace. The *Vukeel* thinks over the matter, but can find no loop-hole for his client to creep through, except the *Moonsiff Saheb* himself favor her, or that fraud and lying on one side be encountered with a similar array on the other side. He wisely adopts the latter course. He suborns witnesses, who, prove *Mosummat Dilchusp* did send by them the sum of one hundred rupees to *Baboo Debee Dyal Singh*, the plaintiff, with ten rupees for interest thereon. A receipt is produced, which the witnesses recognise upon oath as being the receipt of the plaintiff, and the case is dismissed with costs.

Answer me, ye sapient! who is to blame for using such questionable means to escape the fangs of the law? And yet, without opposing fraud by fraud how is villany to be encountered? Moral obligations must cease to have influence, when the law, which is supposed to protect, is not sufficient to check the atrocious practises which subvert its best ends. Hence ignorant men, like myself and my brethren, infer that if the law cannot protect us, we must do so ourselves; and since the law cannot penetrate through the mysterious veils of villany and punish it signally, we must adopt cunning to overthrow conspiracy.

A very false argument is commonly made use of to defend the selection of Moonsiffs from the lower orders of the people, *viz.*, that they are intimately acquainted with the prejudices, the feelings and the customs of the country, and that they will, therefore, more readily afford satisfactory justice to the *people* than officials who have no common interests with them. But this is the cant of theory. Ask the *people* themselves, and they will tell you what is acknowledged in all parts of the world, that the *people* naturally look up to the well-born and well-educated as their protectors; and that they commonly distrust those who have risen from their own level to a higher sphere. The ties of private life *must* operate with more or less force, and bias

the judgment ; and very few have the moral resolution to withstand the importunity of near connections. This is not sufficiently attended to, and Moonsiffs are appointed to districts where they have been born and bred, and where natural associations must bias their judgments. Besides, Hindoo society is so constituted, that deference and respect are paid by the inferior casts to the higher. Were a *Brahmin* to threaten to stab himself if a suit went against him, would any *Kayesth* Moonsiff or *Suddler Ameen* take upon himself to decree against him? These considerations have influence every day, and to a greater degree and extent than most readers can imagine.

Between the Moonsiff and the superior grades to which he may rise, the only difference consists in their different salaries and their degrees of power. The nature of the man continues the same but his appetite is increased ; and why should this surprise people ? A *nuzzur* varies in proportion to the status of the party to whom it is offered, and an offering to a small deity, which will be held meet for his dignity, will be an insult to a bigger one, who has been used to hecatombs. In all these grades of office, as in most others, a great evil exists ; I allude to the mode adopted of judging of an official's ability and efficiency by certain statements which are called for monthly, by the supe-

R. .

rior Courts. These forms are dry satistics of work done ; they cannot shew *how* that work was done. Some of the most efficient and honest of our judicial officers, those who are most popular with the *people*, are they that are in bad repute with the *Sudder*. Let me mention one name, and to my humble praise the whole city of *Kashee* will respond—Mr. *James Campier*—although respected and revered by the people, he is all but ridiculed in the annual reports of the *Sudder*. As his best eulogium, I will simply say, that he is a *poor man*, and with one exception (the late Molvee Gholam Yahea) I know no other of whom this can be truly said. In such cases, why is not an occasional *toy* given as a reward ? A watch, a ring, a standish may be given as a proud distinction, and the favor will not be wanting in effect, if it be properly bestowed.

#### No. XXXIV.

*In the good old days* when Judges received the munificent salary of 300 *rupees* per mensem, the practice of the Courts was to extort in fees from the plaintiff and defendant, so much as to enable the Judges to live in splendour, and to retire with Princely fortunes. The late Mr. Broke used fre-

quently to relate how he was enabled to live up to ten thousand rupees a month when his Honorable Masters paid him *three hundred* ! Every petition that was presented was not filed until the party had given a fee to the *Huzoor*, in proportion to the amount value of the property contested. This was done, as a matter of course, until the final proceeding when the party who gained the cause presented the Judge with a *Shookranah* (or thanksgiving-offering.) Since those days a very different system of payment has been adopted, and the fees are pocketed by Government in the shape of proceeds of stamps. The restrictions on every class of public officers has produced a salutary effect ; but every order may be evaded. Even the order lately passed, directing every Judge to write the summing up (*wujooah*) in his own hand-writing is practised in letter, but not in spirit. In many instances, the *Serishtedar* writes the *roobukaree* as usual ; the English writer translates the summing-up, and the Judge corrects it and re-writes it !!! Others again who are men of talent, and quite capable of doing their duty, *have not leisure for the purpose* ! They are so busy, in playing at billiards, shooting, or horse-racing, so the work, for which they are paid, is left to be done by their Native officials. But generally speaking, these are solitary exceptions and not the rule. An official of this stamp, some years ago, was desirous of pr

ceeding at once to Calcutta to attend some race. He sent for his *Serishtedar*, and desired him to make three parcels of all the cases pending. Mind, my friend, said the learned Judge, I shall be absent for one month. Mean time write the usual orders in every case; and write the decrees for plaintiff in the cases contained in this parcel; non-suit all the second, and dismiss all the third!!! Here was an equitable distribution of justice! The same officer was inclined to favor a party in a suit before him, and he desired the *Serishtedar* to decree for plaintiff. While the *roobukaree* was in course of preparation, the party alluded to, waited on the judge and entreated of him to befriend him. The *Serishtedar* was sent for and asked whether the *hookoom moonasib* had not been passed. Yes *junab-i-alee*! Upon this, further enquiry was made, and the Judge found out that he had intended to dismiss the case! The *Serishtedar* was desired to do so accordingly. But he had pocketed a handsome fee from the plaintiff, and was, what is called, "in a fix." He was forced to obey the *Huzoor's* order, but inserted a sentence that rendered the dismissal of the suit nugatory. He quoted regulation 10 of 1813, which is applicable only to the *abkaree*. The plaintiff appealed and as the order was grounded on false premises, it was, of course, reversed.

There used to be a very common practice in former years of gentlemen that were found unqualified for the important duties of Collector of Revenue, to be promoted to Judgeships. My readers will doubtless call to mind several such. There was one very well known in this neighbourhood, who was notoriously the puppet of the *Serishtedar*. This latter worthy used to wait in person on the *Huzoor* every morning, with a list of the cases that would be called on that day, and the *Sahab Judge* wrote against each case *decree* or *dismiss*, as he was prompted. In full *Kucheree*, after going through the farce of hearing all the pleadings and depositions, he would decide as had been previously concerted. The *Serishtedar*, although very corrupt, was a very able officer, and the *Sahab* not only seldom had his orders reversed, but was accounted a *wise personage* by the *Sudder*. This gentleman could not tolerate the idea of an European being in Court as a party. One day, a respectable English Planter, who had a case in Court, and who could not account for the delay, went in person into the Court. The sapient Judge in a blustering voice demanded his business? He submitted that he had business, and respectfully enquired whether the Court was not an open one? No sir, was the rejoinder; it is not. Go out, sir, and send your constituted *Vakeel* !!!

The same Judge had a case before him, in which the thing contested was—a village, the localities of which were unknown to every body. However the learned Judge had discovered that the village contained an area of 75 *beegahs*. He decreed accordingly, and a precept was issued to the Collector to put the decree-holder in possession. The Collector respectfully intimated to his *worship* that if he would depute some person to point out the land decreed, he would duly put the decree-holder in possession. The Judge wrote back “that it was his province to *order*, not to point out how his order was to be executed. The result was, as might have been anticipated, that the order is in abeyance at this very moment. Verily this man was a *Solomon*.

An Indigo Planter in a neighbouring district took some lands for sowing indigo. His name may have been Smith, or Brown, or Thomas ; so we shall call him *Mr. Thomas*, as the name is a good old name and sounds well. Mr. Thomas was allowed to sow the indigo seed without opposition ; but when the plant had sprung up, one *Ram Deehul Singh* claimed the land as his, and demanded the rent. Very hard, thinks Mr. Thomas, to be obliged to pay twice, and he told the man to go to law. For he had taken the lands on the good faith of *Fureh Singh*, with whom he had interchanged

agreements, and to whom he had made an advance of capital. *Ram Deehul Singh* accordingly instituted a suit against Mr. Thomas for possession of the indigo lands. There was no doubt that he was the rightful owner, so he obtained a decree in his favour, and to be put into possession of his lands immediately. Now, Mr. Thomas' head *Mohurri* or *Goomashta* was brother to the *decree Nuvees* of the Court; and the loss and inconvenience to Mr. Thomas, if the indigo were uprooted, were duly explained to the *Serishtedar*, and he took upon himself to add to the decree *after the indigo is cut*—thereby keeping the decree-holder out of his own for eighteen months !!!

It is a good old custom for a writer, who may have ventured to appear before the public, to take leave of his indulgent readers in a formal address, and to mention the inducements that led him "to take up his pen." I accordingly thank my readers for their favorable notice of my endeavours to amuse, as well as to instruct them. I was induced to make *An Orderly* endeavour to expose the trickery and vice of the Courts, as the only means in my power to bring so important a matter before the public, and prominently before the authorities, in the hope that steps would be taken to remedy the evils brought to notice. I had no personal enmity to revenge; no personal friend-

ship to serve ; no ambitious object to attain. If the truths I have written have the effect of remedying *one single evil* that may press heavily upon the *ryut*, in that shall be my reward. Reader, farewell ! with a low *salam*, I say to one and all, *Khoda Hafiz*.

PAUNCHKOUREE KHAN.

## GLOSSARY.

- Abkaree* p. 23. Duty levied by Govt. on distilleries.
- Abkaree System* p. 20. The system adopted by Govt. for levying duty on distilleries.
- Adalut-ool-alea* p. 40. Sudder Court; high Court.
- Aghor punt fuqueers* p. 66. A class of mendicants who eat every thing filthy, even human carcases.
- Ahir* p. 17. A cowherd.
- Ajah* p. 191. Paternal grandfather.
- Akut chaharoom* p. 18. Act 4th of 1840.
- Alee jah* p. 136. Please your excellency.
- Alhumduloolah* p. 12. Thanksgiving. Praise to God.
- Allah* p. 12. God.
- Amama* p. 203. Turban.
- Ameens* p. 172. Superintendents; supervisors.
- Assamee* p. 18. Tenant; client.
- Assame Mouroosee* p. 123. Hereditary tenant.
- Assameewar Settlement* p. 177. Settlement made by Govt. for establishing the rights of tenants.
- Assee* p. 61. Name of a rivulet which flows into the Ganges, at the upper end of the city of Benares.
- Ata* p. 165. Flour; meal.
- Ayarub Koomar Swamee* p. 57. Name of a supposed Hindu Saint.
- Ayeen dekhao* p. 136. Point out the law.
- Aye dhurmaotqr* p. 136. O! incarnation of the Deity;

a form of address adopted by Hindus to their superiors.

*Aye Kumbukht ! Huzoor undha hae !!!* p. 183. O! wretch ! is his honor blind?

*Baboo* p. 49. Title equivalent to Mr. or Esquire.

*Baboo Debee Dyal Singh* p. 202. Name of a person.

*Baboo Fullanah* p. 165. A certain Baboo.

*Ba doulat Sircar* p. 170. By your excellency's favor or influence.

*Bahadoor* p. 5. Hero. Champion. A title formerly bestowed on military officers, but now used indiscriminately.

*Ba ikbal Huzoor* p. 32. Through your excellency's auspices.

*Ba illut baqee* p. 123. In consequence of a balance due.

*Ba khyr khwah-i-Kooni nee* p. 98. Out of good-will to the East India Company.

*Balkishun Doss* p. 69. Name of an individual.

*Bazars* p. 24. Markets ; market-places.

*Bedhakullee* p. 144. Ejection ; dispossession.

*Beegah* p. 123. A measure of land varying in different parts of India.

*Beereswar* p. 65. A Hindu divinity.

*Begum* p. 44. Lady.

*Behayeh* p. 77. A shameless wretch.

*Beinsafpcor* p. 24. An imaginary name applied to a village in which injustice reigns supreme.

*Bejah koorkee* p. 124. Illegal attachment.

*Beoparee* p. 52. Trader.

*Bewugoofpoor* p. 31. A fictitious name applied to a village inhabited by fools.

- Bhaee* p. 90. Brother.
- Bhang* p. 156. Hemp, of which an intoxicating potion is made, and used by the Hindus.
- Bhulla Babajan ! ub myee mokudumma ko ghour khana men bhejta hun* p. 162. Well, my sons, I shall now send your case to the office of deliberation.
- Bhur* p. 46. One of the aboriginal races of India.
- Bhurrooa* p. 113. One who lives on the earnings of prostitutes.
- Bhurureahs* p. 49. An inferior class of Brahmins who go about telling fortunes.
- Bhurturra* p. 141. Name of a village.
- Bhutearahs* p. 163. Inn-keepers ; those who dress the victuals of travellers putting up at Seracs.
- Bhuwanee* p. 59. A Hindu goddess.
- Bhuwanee Sahoo* p. 100. Name of an individual. The banker Bhuwanee.
- Bhuwanee Singh* p. 131. Name of a person.
- Bhyro Ahir* p. 71. Name of a person. The cowherd Bhyro.
- Bisheshar Singh* p. 51. Name of a person.
- Bistur* p. 42. Bedding.
- Biswa* p. 17. The twentieth part of a Beegah.
- Bom, bom Mahadeo* p. 84. A mode of salutation addressed by the Hindus only to their god Mahadeo.
- Bootchnoo* p. 69. Name of a person.
- Boot purustee* p. 165. Idolatry.
- Brohmins* p. 28. Hindus of the highest caste.
- Brahminee* p. 27. A female brahmin.
- Budmash* p. 40. A profligate.
- Budzat* p. 109. A Scoundrel.

- Dakhil daftar* p. 54. Filed in the office.
- Dakoo ! dakoo ! telingah ayah ; Bhago, Bhago* p. 113. /  
Robbers ! Robbers ! The native soldiers have arrived ; Run, Run !!! [food.
- Dall* p. 165. A kind of pulse used by the Hindus as
- Dal ka Munduwei* p. 77. A quarter in the city of Benares inhabited chiefly by courtezans.
- Darogah of Shuhgushtee* p. 107. A native police officer whose duty it is to visit the various police stations in the city at night.
- Darogahs* p. 98. Native police officers.
- Daurees* p. 90. Boatmen.
- Debee Lalla* p. 144. Name of an individual.
- Debee Mir* p. 28. do. do.
- Decreedar* p. 11. A decree holder.
- Decree nuvees* p. 211. A Clerk employed to copy decrees.
- Deotas* p. 143. Hindu gods.
- Devei* p. 59. A Hindu goddess.
- Dewals* p. 164. Hindu temples.
- Devanee Adalat* p. 200. The principal Civil Court for hearing cases of Appeal.
- Dhandah* p. 166. Work, labour.
- Dhunpat Singh* p. 90. Name of an individual, literally lord of wealth.
- Dhutoora* p. 24. A poisonous plant, Stramonium.
- Diggree to pah, lekin roopyea to mor pass bah* p. 138.  
You have obtained a decree in your favor, it is true, but, the money is in my hands !!
- Dilfureb* p. 22. Name of a courtesan, a fictitious name signifying, "deceitful heart."

- Dipty Sahab* p. 10. Deputy Collector.
- Dohace* p. 53. Justice.
- Dokan* p. 26. A shop.
- Dome* p. 86. A low caste of Hindus who remove carcasses.
- Doolee* p. 45. A kind of covered sedan for women.
- Doorbeen* p. 175. A telescope, a spy glass.
- Doulut-i-khwah* p. 47. Well wisher.
- Doulut Singh* p. 132. Name of a person.
- Dowace* p. 53. Medicine.
- Dukhan* p. 58. The Deccan.
- Duldhupput Misr* p. 16. Name of a person.
- Dullal* p. 40. A Broker, an appraiser.
- Dumree* p. 166. The eighth part of a pice.
- Dumree lall* p. 39. A fictitious name applied to a person.
- Dumree Sahoo* p. 40. Do. do. do.
- Dunkeen Buhadoor's bundobust* p. 190. The settlement established by Jonathan Duncan Esqre. in reference to Revenue and Rights of land holders.
- Durshunooa Ahir* p. 17. Name of a person. Durshunooa the cowherd.
- Dustoor* p. 11. Custom, usage.
- Dustoor-ool-umul* p. 94. Rules of practice.
- Dustooree* p. 50. Perquisites paid to servants by one who sells to their masters.
- Dustucks* p. 132. Warrants.
- Duyah-re-duyah meree balee gye* p. 84. Heavens !!! my earring is gone !!!
- Ekbal dawee* p. 17. An admission.
- Ekka* p. 48. A hack, cab.

- Feringhee* p. 110. European.
- Feris ba du'newesee* p. 182. A list containing the names of cultivators and the number of cattle possessed by them.
- Fidwee* p. 46. Your devoted servant.
- Fouzdaree Adalut* p. 19. Magistrate's court.
- Fullanah* p. 165. A certain person, such a one.
- Fuqueers* p. 66. Mendicants.
- Fureb Singh* p. 210. A fictitious name applied to a person, literally a deceiver.
- Furfundee Begum* p. 44. Do. do. do. do. to a woman of the town, literally "Lady Intrigue."
- Furuk Furuk* p. 82. Aside! aside!!
- Fussadh* p. 135. Wickedness, deceit.
- Fussad gunj* p. 31. A fictitious name applied to a village, literally the mart of wickedness and deceit.
- Futtehpore* p. 182. Name of a Zillah.
- Futwa* p. 33. Judgment, sentence.
- Ganjah* p. 90. The hemp plant.
- Garee* p. 15. A carriage. [able.
- Ghureeb purwur* p. 163. Cherisher of the poor, charity.
- Ghat* p. 87. A bathing place by the river side.
- Ghatees* p. 49. Brahmans who sit at a ghat to keep the clothes, &c. of those who resort to bathe.
- Ghat Manjhees* p. 87. Persons who supply boats and put on a percentage on their hire as their emolument.
- Ghee* p. 87. Clarified butter.
- Godena* p. 36. Marks of tatooing.
- Golghur* p. 111. Literally round house, the Granary built by the orders of Government at Patna in 1796, to avert the horrors of a famine.

*Goolbehar* p. 78. Name of a courtesan, literally rosebloom.

*Goomashta* p. 211. Agent.

*Goosaeen* p. 166. A saint, a holy person.

*Goraet* p. 46. A village watchman.

*Gorah log* p. 90. European soldiers.

*Gosyneah janeh !!* p. 195. Heaven knows !!!

*Gudha prasad* p. 31. A fictitious name applied to an individual signifying a donkey.

*Guhora* p. 151. Name of a village.

*Gujjoo* p. 71. Name of a person.

*Gundrupins* p. 79. Corruption of Gandharbins celestial musicians, applied here to dancing girls.

*Gunga-mae* p. 62. The Ganges, literally mother Ganges.

*Gunga pooters* p. 49. Literally, sons of the Ganges, Brahmins who officiate as priests at the various ghats in Benares.

*Gunje* p. 51. Mart.

*Gunwar* p. 76. A clown.

*Gurreeb purwur mera sub dhurtee bulloa haee, panee nahee* p. 183. Cherisher of the poor !! all my land is sandy, and there is no water for irrigation.

*Gurhee* p. 190. A small mud Fort.

*Huiman Aleeshan* p. 96. Gentlemen of high dignity.

*Hakim* p. 38. A ruler, a master.

*Hakiman-i-Adawlut* p. 128. The superior European officers of courts of justice.

*Hookah* p. 133. An apparatus for smoking.

*Hookoom* p. 14. An order. a command.

*Hookoom hocah ke dum saboot me, moqudumma dis niss*

*ho* p. 74. The order is passed that the suit be dismissed, as it has not been proved.

*Hookoom moonasib* p. 203. A suitable order.

*Hoshyar* p. 117. Clever, intelligent.

*Höüsilah* p. 40. Ambition, capacity.

*Hous* p. 56. A reservoir, a cistern.

*How* p. 195. Corruption of *ha*, yes.

*Hulka* p. 169. A circle embracing several villages, a round,—in Surveying.

*Huq* p. 50. A just claim, a right.

*Hur ek rahgeer jo ittifaqan oos raste jata tha !* p. 146.

Every traveller who by chance passed that way.

*Hurha* p. 63. Name of a village.

*Husb-i-zabitah* p. 101. According to rule.

*Huvelee* p. 77. A mansion.

*Huzoor* p. 5. Literally, the presence, your Honor.

*Huzrut* p. 78. His Highness.

*Ijarah* p. 90. Contract.

*Ijardar* p. 89. Contractor.

*Iltimas* p. 160. Request.

*Imtihan* p. 97. Examination.

*Insaf* p. 123. Justice.

*Insaf-i-naushervanee* p. 126. Justice like to that of the great Naushirvan.

*Inshallah* p. 156. God willing.

*Iqbal* p. 108. Auspices, good fortune.

*Ishwur Singh* p. 146. Name of a person.

*Islam* p. 67. The Mahometan religion.

*Isum furzee* p. 160. A fictitious name.

*Istimraree puttadars* p. 141. Perpetual lease-holders.

*Itik.namâh* p. 123. Notice.

- Izzut* p. 26. Honour, respectability.
- Jalea prasad* p. 41. A fictitious name applied to an individual, literally signifying a forger.
- Janab Aleejah Sahab Commissioner Buhadoor* p. 97.  
His Honor the Commissioner.
- Jeet Singh* p. 146. Name of an individual.
- Jehunnum* p. 165. Hell.
- Jenab-i-allee* p. 47. Please, your Excellency.
- Jhoot* p. 46. A lie.
- Jhoot Bhur* p. 46. A fictitious name applied to a person, literally the lying Bhur.
- Jijman* p. 63. Customers.
- Joonateen Dunkeen Bahadoor* p. 131. The Hon'ble Jonathan Duncan Esquire.
- Jote* p. 18. Tillage.
- Jubbur khan* p. 37. Name of a person.
- Jumedar* p. 40. The head peon.
- Jumma* p. 149. Amount, assessed revenue.
- Jummabundee* p. 13. Revenue accounts.
- Jummabundee ba moojib hookoom Saheban Borud* p. 154. Revenue accounts made up according to the orders of the Board of Revenue.
- Jamma wasil bagee* p. 126. An account stating revenue payments periodically due, with the amount received, and the arrears.
- Junab Jan Burd Sahab* p. 194. The Hon'ble John Bird Esquire.
- Junab Sahab Judge* p. 29. His Honor the Judge.
- Janab Willium Welburfurs Burrud Sahab Bahadoor* p. 86. His Honor William Wilberforce Bird Esquire.

- Kacheree* p. 20. Court, court-house.
- Kaem mukam* p. 122. Locum tenens.
- Kanoogoes* p. 120. Vide qanoongoes.
- Kantractions* p. 76. Corruption of construction.
- Karindah* p. 7. An agent, a manager.
- Kashee* p. 49. Benares.
- Kawaneen-i-sircar* p. 122. Government Regulations
- Kayesht tribe* p. 187. Name of a tribe of Hindus called the writer class.
- Kedar nath* p. 53. A Hindu god.
- Kea kurreh hookoom Hakim ka haee!* p. 191. What can we do? we are helpless, for such is the order of the Ruler.
- Khidmutgar* p. 158. An attendant.
- Khi'but* p. 78. A dress, a robe of honour.
- Khodowand* p. 53. My lord.
- Khodkasht chuppurbund asames* p. 122. A cultivator who tills the land himself and is an inhabitant of the village to which the land belongs.
- Khoda hafiz* p. 212. Adieu, literally God is the protector.
- Khu'ashees* p. 173. Vulgarly called by Europeans *Clashees*, servants employed as tent-pitchers and flag-men &c.
- Khum Tahseel* p. 154. The revenue of a village collected by an officer appointed by Government in consequence of default.
- Khureef* p. 160. The autumnal harvest.
- Khusrah Ameens* p. 178. Supervisors appointed to prepare field-books used in surveying.
- Khusrah* p. 177. Field-book used in surveying.

*Khawjah Saheb* p. 109. Name of a person, literally, a gentleman, a man of distinction.

*Khyr khwah* p. 162. Well-wisher.

*Khyr khwah i-sircar* p. 162. Well-wisher of the Government.

*Kibalah* p. 137. A deed of sale.

*Kibaladar* p. 122. Holder of a deed of sale.

*Kimkhab* p. 77. Brocade.

*Kismut* p. 15. Fate.

*Kissas* p. 33. The law of retaliation.

*Kist* p. 129. Instalment.

*Koompanee ka Raj* p. 160. The Hon'ble East India Company's Government.

*Koonbee* p. 6. A caste of cultivators among the Hindus.

*Koondh* p. 64. A reservoir.

*Koorkee* p. 150. Distrainment, confiscation.

*Kotwal* p. 26. The chief officer of the police.

*Kotwalee* p. 68. A place or hall for the office of a Kotwal.

*Kristans* p. 110. Corruption of christians.

*Kuffa* p. 22. Cloth impregnated with opium.

*Kuldar ushurfee* p. 134. A sterling gold-mohur.

*Kuloo Kulwar* p. 100. Name of a person. Kulloo the distiller.

*Kulwar* p. 100. A distiller, a vender of spirituous liquors.

*Kummishnur Koorkee* p. 157. An officer appointed by Government for the distraining of property &c.

*Kumpass* p. 175. Corruption of compass. Theodolite.

*Kumpass-wa'u* p. 174. A professional surveyor.

- Kumur bund* p. 15. A waistband, a girdle.
- Kuon Dipty Kulluctur our kuon Hakim-i-Adawlat* p. 128. Who is the Deputy Collector, and who the Judge pray?
- Kurbee* p. 180. Stalks of a coarse kind of grain called Bajra, Bajra-stalks.
- Kusrah work* p. 178. Preparation of Field-book in surveying.
- Kutcha chubootra* p. 61. A raised mud terrace.
- Kutcheree* p. 98. Court, court-house.
- Kyfeut* p. 13. A statement, an explanation.
- Laash* p. 100. A corpse.
- Lachar* p. 125. Helpless.
- Lokho rupea ka doulat hae khodabund* p. 100. He is a wealthy man and possesses lacs of rupees, my lord.
- Lalla Lukhmee Lal* p. 151. Name of an individual.
- Lalla Rambaluk* p. 24 Do. do.
- Lalla Umbeka Sahae* p. 78. Do. do.
- Lallah Debee Purshad* p. 126. Do. do.
- Lallah Door-undesh* p. 47. A fictitious name applied to a person, literally signifying foresight, prudence.
- Lallah Sahab* p. 26. A term of respect made use of to native subordinate officers of courts and peculiarly applicable to Hindus of the Kayasth caste.
- Lallah Seetal Purshad* p. 125. Name of a person.
- Lathee* p. 46. A club.
- Local jutee* or *Muhakimah aoukaf* p. 161. Local agency established to protect the interests of Government in escheats.
- Loll Cawn* p. 102. Corruption of Lal Khan, name of a person.

- Lootcha Singh* p. 31. A fictitious name applied to a person, literally signifying a libertine.
- Lord Sahab ka Miss* p. 119. In allusion to the Hon'ble Miss Emily Eden, Lord Auckland's eldest sister.
- Lulloputto Khan* p. 97. A fictitious name applied to a person, literally signifying a sycophant.
- Lumburee moquddumma* p. 127. Original suit.
- Lutchminea* p. 27. Name of a woman.
- Lutees Purshad* p. 44. Name of a person.
- Lutthas* p. 179. Poles used in surveying.
- Macheree-i-paemash* p. 181. Professional Survey.
- Maiks* p. 172. Tent-pins, pegs.
- Malgoozaree* p. 125. Land revenue, ground rent.
- Molik* p. 163. Proprietor.
- Malikana* p. 189. An annual or monthly allowance paid to a Zamindar by the person who occupies his lands.
- Malzaminee* p. 150. Surety-ship for property or money.
- Mar, Mar* p. 20. Strike, strike !!
- Mar peet* p. 46. A drubbing.
- Meer Beshahur Khan* p. 97. Name of a person.
- Meer Zubberdust Khan* p. 97. Do. do.
- Misl* p. 31. Papers relating to a suit in court.
- Mizzaj* p. 95. Temper, disposition.
- Mehurbanee* p. 107. Favour, kindness.
- Moamlah* p. 15. Compromise, negotiation.
- Moghalitah Deehee* p. 106. Excuses tending to mislead.
- Mohtimim Bundobust* p. 152. A settlement officer.
- Mohtimim's paragraff* p. 199. A paragraph in the circular orders of the Board of Revenue for the guidance of Settlement officers.
- Mohulla* p. 24. A part or quarter of a town.

- Mohurir* p. 40. A writer, a clerk.
- Mohurrun processions* p. 111. Processions formed of all classes of people consisting of both Mahometans and Hindus to convey the Tazias, or representations of the coffins of Hasan and Hussein to the Emambaura, or burial place of the Imams.
- Mokudun.ma* p. 107. Law suit.
- Molarim* p. 13. A servant.
- Moofsiddh* p. 19. A mischief-maker, a seditious person.
- Mooktyar* p. 7. An agent.
- Mooktyarnamah* p. 44. Power of attorney.
- Moonshee* p. 12. A native subordinate officer employed in courts to read the proceedings and write the orders passed on them, a Secretary.
- Moonshee jee* p. 181. A term of respect applied to a Moonshee.
- Moonshee khanah* p. 181. The Moonshee's office.
- Moonshee Moofsiddh* p. 117. The seditious Moonshee.
- Moonsiffs* p. 49. Law officers appointed by Govt. to try suits to the value of 300 Rs.
- Moquddumat Sursurree* p. 142. Summary suits.
- Moquddums* p. 189. Chiefs.
- Morras Alah* p. 191. Ancestors.
- Moostagirs* p. 191. Holders, possessors.
- Moosulmans* p. 187. Believers in Mahomet.
- Mosummat* p. 100. The woman named.
- Mosummat Dilchusp* p. 202. The woman named Dilchusp.
- Mootunullee* p. 165. Treasurer of a mosque.
- Moulvee* p. 119. A learned man.
- Muroosee jote* p. 137. Hereditary tillage.

- Mouza* p. 17. A village.
- Mouza Moobarukpoor* p. 125. The village Moobarukpoor.
- Muafee* p. 100. Rent free.
- Mudduk* p. 22. Pellets of opium prepared for smoking.
- Mufukhur ood dowlah* p. 45. Name of a person.
- Mugger* p. 84. An alligator.
- Muhajun* p. 38. A Banker, a wealthy person.
- Muhals* p. 169. Quarters or divisions of a town.
- Muhukma Commissioner koorkee* p. 120. Department of the Commissioner appointed to look after distrained property.
- Muhunt* p. 166. A religious superior, a chief of faqirs.
- Muhafiz-duftur* p. 13. Record keeper.
- Munkurnika* p. 63. One of the sacred ghats of the Hindus in Benares.
- Mushkooree* p. 138. Servants entertained without pay but who receive fees as emoluments.
- Mushkooree peadahs* p. 148. Peons employed to serve processes for certain fees or emoluments.
- Mushkoories* p. 148. Plural of Mushkooree.
- Muajid* p. 165. A mosque.
- Muyah re muyah, mere nuthnee gye* p. 84. Mother ! O mother my nose-ring is gone !!!
- Naseeb* p. 107. Fortune, fate.
- Nawabzadeh* p. 20. Son of a prince.
- Nazir* p. 14. Sheriff.
- Newar* p. 103. A broad kind of coarse tape used for lacing the bottom of bed-steads or charpaes.
- Nilamdar* p. 123. A purchaser of lands or villages sold by auction.

- Nimaz Khan* p. 37. Name of a person.
- Nimukharam* p. 9. Unfaithful to one's salt, an ingrate.
- Nimak purwurdah* p. 119. A domestic slave, literally one fed on the salt.
- Niwaz khan* p. 39. Name of an individual.
- Nizamat Adalat* p. 36. The chief Court instituted for the administration of criminal justice.
- Nouputtee Muhajun* p. 39. A millionaire banker.
- Nousherwan* p. 102. A persian King renowned for justice.
- Nufsoolhat* p. 107. For Nufsoolhal, the truth, the facts of the case.
- Nuhce ryut purwur* p. 143. No. cherisher of the ryut. A form of address applied to superiors.
- Nuksha* p. 122. A tabular statement
- Nuksha-i-paragraff.* p. 196. A statement prepared according to a certain paragraph of the Board's circular orders.
- Nuwab Sahab* p. 20. Nabob, a Governor of a town or district, a prince.
- Nuzool property* p. 162. Property claimed by Govt. in consequence of forfeiture, or for want of heirs.
- Nuzurana* p. 154. Presents given and received when persons of rank meet or pay their respects, a kind of tribute.
- Nuzzur* p. 42. A present, a gift offered to a superior.
- Omedwar* p. 5. A candidate, an expectant.
- Omlah* p. 29. Native officers in Civil or judicial courts.
- Oo'ta-pöölto* p. 94. Topsy turvy.

- Oozerdaree* p. 122. A plea.
- Pnemash ka lushkur* p. 172. The surveyor's camp, literally the surveyor's troops.
- Palkee* p. 15. A palanquin.
- Paun tumbakhoo* p. 134. Literally for paun and tobacco, a bribe.
- Papuree* p. 166. In formâ pauperis.
- Paragraff* p. 199. Corruption of the word paragraph.
- Paunchkourree khan* p. 14. A fictitious name, literally, Lord Five cowries.
- Pendahs* p. 147. Peons.
- Peepul tree* p. 25. The ficus religiosa, a tree sacred to the Hindus.
- Peerzadah* p. 109. Son of a prophet.
- Peshcar* p. 149. A Sheristadar's assistant.
- Peshkar* p. 172. For Peshcar which see.
- Phatuk* p. 69. A gate.
- Phatuk bundec* p. 69. Literally a gate-keeper, watchmen who were required to watch at night the division of a street between two gateways.
- Phereedars* p. 74. Servants employed by usurers whose duty is to brow-beat creditors and secure the promised instalments.
- Phooljhurea* p. 34. A fictitious name applied to a woman, literally signifying scattering flowers.
- Pie* p. 201. The twelfth of an anna.
- Poalao* p. 157. A dish prepared with flesh and rice boiled together.
- Polindah* p. 191. A pellet.
- Pooja* p. 175. Adoration, an offering.
- Poojah pat* p. 58. Worship.

- Poojarees* p. 56. Worshippers.
- Potah* p. 137. A title deed to land, or a deed of lease.
- Pou* p. 38. A quarter of a seer.
- Poon* p. 62. Religious merit.
- Pularut Singh* p. 192. Name of a person.
- Pugree* p. 124. A turban.
- Pukka house* p. 24. A house built of brick and mortar.
- Pukka well* p. 191. A well lined with masonry.
- Pundahs* p. 49. Brahmins who preside at the temples of idols.
- Punkah* p. 74. A fan.
- Purdah nusheen* p. 44. A woman remaining behind the curtain, a modest woman.
- Purdhans* p. 189. Chiefs.
- Purgunnah* p. 169. A district.
- Purgunnahs Koothar and Powacen* p. 188. The districts Koothar and Powacen.
- Putteedaree papers* p. 194. Papers relating to the rights and claims of lease holders.
- Putteedars* p. 152. Lease holders.
- Putwaree's papers* p. 16. Papers prepared by Putwarees or land stewards.
- Putwaree system* p. 120. The system according to which Patwarees prepare their statements.
- Putwaree yah Zemindar ka ruseed rukteh ho* p. 143.  
Have you the Patwaree's or Zemindars receipt ?
- Qanoongoes* p. 13. Fiscal officers.
- Qanoon-i-Sircar* p. 43. Government regulations.
- Rae Bahadoor* p. 202. A Hindu title, a chief.
- Rohzt Allee* p. 109. Name of a person.

- Raj* p. 161. Government.
- Rajah* p. 56. A king, a prince.
- Rajah Guchpuch Rae* p. 77. A fictitious name applied to a person.
- Rajah ka darwazah* p. 72. Name of a quarter in the city of Benares.
- Rajpoot* p. 134. The name of a tribe, literally the son of a king.
- Ram Deehul Singh* p. 210. Name of an individual.
- Ramdeenooa chumar* p. 17. Do. do. The Chumar Ramdeenooa.
- Ramjee* p. 29. A Hindu deity.
- Ramkishoon Koonbee* p. 144. Name of an individual. Ramkishoon the Koonbee.
- Ramkishun* p. 69. Name of an individual.
- Ramzanee* p. 156. For Ramjaní. A Hindu dancing girl.
- Razeenama.* A deed of satisfaction; an acknowledgment of a cause being finally settled, given by the plaintiff.
- Roobukaree* p. 29. Proceedings of a case.
- Roobukaree* p. 192. See above.
- Rooposh* p. 19. Concealed.
- Rooposhee* p. 112. Concealment.
- Rubbee crops* p. 179. Spring crops.
- Ryut* p. 122. A subject, a tenant.
- Ryut purwur* p. 123. Protector of subjects, a form of address used towards superiors.
- Sahab Allee jah* p. 54. His excellency.
- Sahaban Aleeshan* p. 8. Gentlemen of exalted dignity, applied par excellence to the dignitaries of the British Government.

- Saheb Bahadoor* p. 21. His Honor. .  
*Saheb Godam* p. 105. A planter.  
*Saheb-i-Mussah* p. 172. A professional land surveyor.  
*Saheb Joint* p. 36. The Joint Magistrate.  
*Saheb log* p. 119. European Gentlemen.  
*Saheb Kullan Joonateen Dunkeen* p. 137. The great Jonathan Duncan.  
*Saheb Kumsuriat* p. 93. The Commissariat Officer.  
*Saheb Magistrate Bahadoor* p. 107. His Honor the Magistrate.  
*Saheb Mohtimim* p. 182. His Honor the Manager.  
*Saheb Shishtant ka dohaee* p. 53. Justice from the Assistant Magistrate !!  
*Sahoo* p. 26. A Banker.  
*Sahoo Bhowanee Kulwar* p. 101. Bhowanee Kulwar the Banker.  
*Salom* p. 134. Salutation.  
*Samjhaoing* p. 27. Explaining.  
*Seer lands* p. 181. Lands cultivated by the proprietor.  
*Seringee* p. 156. A native fiddle.  
*Seristadar keon kon ayeen ba moojib ?* p. 94. Well, Sherishtadar according to what Act or Regulation ?  
*Shah Gubbur-ood-deen* p. 109. Name of a person.  
*Sheikh Chailah* p. 51. Do. do.  
*Shao Suhare Singh* Do. do.  
*Sheristadar* p. 20. The chief under native officer in the courts.  
*Sheristah* p. 70. Establishment, office.  
*Shifurish* p. 133. for Sifarish. Recommendation, intercession.

- Shikar* p. 171. Hunting, shooting.
- Shookranah* p. 207. Good-will, offering.
- Shoukh* p. 94. Desire, inclination.
- Shroff* p. 78. A Banker, a money changer.
- Shubgushtee* p. 107. Night rounds.
- Shujrah* p. 177. A rough native field map or plan of a village.
- Sikhmee Asamees* p. 181. Those Asamees who cultivate the lands of other Asamees and pay them the rent.
- Singh* p. 6. The usual affix to the name of a Rajput.
- Singha* p. 71. Name of a person.
- Singho Ram* p. 28. Do. do.
- Sirkar Bahadoor* p. 43. The government.
- Soudagar* p. 77. A merchant.
- Sowal purho* p. 53. Read the petition.
- Sree Pundah jee* p. 56. His reverence the Pundah.
- Sree-Sree Sree* p. 27. Salutation to *Lakshmee* the Hindu goddess of riches, here used as an exclamation expressive of great satisfaction.
- Sudder Ameen* p. 49. An officer appointed by Govt. to hear and decide civil suits up to 300 Rs.
- Suhalinkar* p. 155. A lazy scoundrel.
- Suhun* p. 134. A verandah.
- Sukkur lub* p. 103. Sugar lipped; here used as the name of a courtesan.
- Sumghaoed* p. 193. Explained.
- Sunkhs* p. 59. Conch shells.
- Suntokhea* p. 7. Name of a person.
- Suntokhee Singh* Do. do.
- Surace* p. 163. A caravansary.
- Surkoolar chittee* p. 127. Circular orders issued by

the members of the Sudder Board for the guidance of the civil officers subordinate to them.

*Surkoolar hookoom* p. 76. Do. do. do.

*Sursuree* p. 144. Summary suits.

*Sursuree Department* p. 10. The department for entertaining and disposing of summary suits.

*Suttoo* p. 25. Parched grain reduced to meal and eaten by the poorer classes when made into a paste.

*Suwaree* p. 8. Cavalcade, conveyance.

*Suzawuls* p. 120. Revenue officers or agents.

*Surmee* p. 58. Lord, master.

*Syud* p. 44. The highest caste among the mahometans, literally a descendant of the prophet.

*Syud Bakur* p. 109. Name of a person.

*Syud Monjukhur-ood-dowlah* p. 44. Name of a person.

*Tah hookoom sanee* p. 197. Till further orders.

*Tah moolainuk Huzoor* p. 197. Till His Honor notices it.

*Tolooga* p. 131. A dependency.

*Tandah* p. 131. Name of a village.

*Torae* p. 108. The belt of low and marshy land at the foot of the Himmalayas.

*Teles* p. 155. Oilmen.

*Telinguh* p. 58. A native soldier.

*Thakoor jee* p. 134. Among Rajputs a chief, a landholder.

*Thana* p. 27. A police guard house.

*Thanadar* p. 24. The chief native officer in charge of a thana.

*Thanadaree* p. 97. Office of thanadar.

*Thangeedar* p. 26. Also "Thanee" and "Thangi" A receiver of stolen goods.

- Theekadur* p. 21. • A contractor, a lessee.
- Tindal* p. 172. The head man of the Khalasees.
- Tobah !* p. 203. An exclamation expressive of disgust.
- Tom-toming* p. 115. Beating of drums.
- Topee* p. 38. A cap.
- Tor jote men lumber dus bah ?* p. 195. Is not your tillage numbered ten ?
- Toshekkhanah* p. 77. A wardrobe, a place where state dresses are kept.
- Tri/ochon bazar* p. 51. The principal grain market in the city of Benares.
- Tuhkekat* p. 38. Enquiry.
- Tuhseeldar* p. 120. A native officer appointed by Government to collect revenue.
- Tukhtposhes* p. 61. Wooden platforms.
- Tukrar-i-khufef* p. 65. A trifling dispute.
- Tullubana* p. 15. Money paid to a peon for serving a process.
- Tulwar* p. 68. A sword.
- Tumusook* p. 73. A bond.
- Turaee-vegetation* p. 186. Rank vegetation springing up in the marshy land forming a belt at the foot of the Himmalayas.
- Turukkee khwa* p. 100. Well wisher.
- Ukkeel nakis* p. 46. Humble opinion.
- Utham-dool-illah* p. 102. Thanksgiving, praise to God.
- Ullah Kureem tooce janteh ho !* p. 97. O merciful God, thou alone knowest !
- Umla* p. 131. vide omlah.
- Umul dustuk* p. 137. A deed appointing an agent, or granting authority to collect rents.

- Undhadooond* p. 16. A fictitious name applied to a village, literally signifying "without method,"—i. e. the village where things were done without method.
- Ungrez Bahadoor* p. 110. The English Government.
- Urreh lumber das pokhuroopur bah yea nuhee?* p. 195. Is not the tank registered as number ten?
- Ushanan kea pushnan kea to nam lea permeshwar ka, bom bom bom* p. 83. I have bathed, I have purified myself and have worshipped. Salutation be to Mahadeva.
- Ushraf* p. 7. A respectable person, a nob.
- Ushraf log* p. Respectable people, nobs.
- Ushurfees* p. 77. Goldmohurs.
- Visheshwar* p. 56. A Hindu god.
- Vukeels* p. 49. Attornies.
- Wah! Wah!* p. 156. Well done!
- Wajib hae* p. 160. It is just.
- Wajibool urz* p. 152. The administration paper containing the arrangements entered into by coparceners.
- Wasil baqee* p. 123. The account showing the amount of receipts and balances.
- Wujoohat* p. 207. Grounds, reasons.
- Zabitah yeh hyee Khodabund shoodamat seh* p. 94. This has been the practice, please your worship, from time immemorial.
- Zalim* p. 19. A tyrant, an oppressor.
- Zalimgunje* p. 24. A fictitious name applied to a village, literally meaning "the tyrant's mart."
- Zalim Singh* p. 31. A fictitious name applied to a person.

*Zeminda'ee* p 191. An estate in which the whole land is held and managed in common.

*Zillah Shahjehanpore* p 183. The Shahjehanpore division.

*Zoolm* p 126. Tyranny, oppression.

*Zoolm hae layek insaf, wuh joui hae kabil iltifat* p. 125.

The tyranny deserves to be suppressed, and the oppression is worthy of consideration.

*Zubburdust Misr* p. 24. A fititious name applied to a person, literally signifying "the violent, the powerful Misr."

*Zameendar* p. 13. A land holder; the holder of an estate.

*Zur dawee* p 158. Amount of claim.



